

# THE CHRISTIAN CENTURY

## THE SOUL OF LIFE

To live for common ends is to be common.  
The highest faith makes still the highest man;  
For we grow like the things our souls believe  
And rise or sink as we aim high or low.  
No mirror shows such likeness of the face  
As faith we live by of the heart and mind.  
We are in very truth that which we love;  
And love, like noblest deeds, is born of faith.  
The lover and the hero reason not,  
But they believe in what they love and do.  
All else is accident—this is the soul  
Of life, and lifts the whole man to itself,  
Like a keynote, which, running through all sounds,  
Upbears them all in perfect harmony.

BISHOP SPAULDING.

CHICAGO

*The* CHRISTIAN CENTURY COMPANY

358 Dearborn Street

## The Christian Century

A WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE  
PUBLISHED BY

**The Christian Century Co.**  
358 Dearborn St., Chicago

Entered at Chicago Post Office as Second  
Class Matter, February 28, 1902.

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Terms, \$1.50 a year. Foreign subscriptions  
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Monday of the week of publication.

### EUREKA COLLEGE.

Our State Missionary convention at  
Paris, Ill., Sept. 13, 1906, in view of the  
value of Eureka College to our brother-  
hood in educating and training our min-  
isters and missionaries and in affording  
opportunity for the Christian education  
and spiritual culture of all our young  
people, provided for a centennial com-  
mittee to raise \$250,000 college endow-  
ment by 1909. Preparatory to this cen-  
tennial work it was requested that a  
statement of the present condition of the  
college be made. We hail with great joy  
this forward enterprising movement and  
are glad to comply with this request.  
The trustees of the college heartily en-  
dorse this generous movement as also  
does the Illinois Christian Educational  
Association and both will be glad to co-  
operate in every way possible.

It has long been apparent that a deeper  
interest, larger patronage and a more  
generous support must be given our col-  
leges if they are to supply the ministerial  
force and leadership required for the rap-  
idly growing church. This spirit is mani-  
festing itself in other states and the  
Disciples of Christ in Illinois can hardly  
be worthy their great strength and pros-  
perity and turn a deaf ear and empty  
hand to the institution that has blest its  
thousands and still depends upon the  
churches for its life and usefulness. For-  
eign missions and home missions, church  
extension, benevolent association, and  
evangelization and every other enterprise  
of the church is promoted by strength-  
ening the ministry. He who contributes  
to the college contributes to the enlarge-  
ment and extension of every department  
of the kingdom of God. The very desire  
for this statement and the authorizing  
of such a committee give assurance that  
a united, persistent, self-sacrificing cam-  
paign is before us. May the Lord crown  
it with His approval and greatest bless-  
ing.

#### Resources.

College grounds—Campus, Athletic  
Park and Lida's Wood, \$12,000; build-  
ings, \$85,500; equipment, \$14,000; Bondur-  
ant land—200 acres, \$30,000; other real

estate, \$2,400; annuities and endowment  
notes, \$20,000; total, \$163,900.

#### Liabilities.

Notes, \$6,879; orders for services, \$1,  
880; supplies, \$200; due on Lida's Wood,  
—In Building & Loan, \$2,249; total, \$11,  
208.

#### Summary of Receipts from Regular Sources and of Expenses Last Year.

Receipts—Tuition, including music and  
art, \$8,319.30; fees—library, laboratory,  
and gymnasium, \$936.55; Lida's Wood—  
above expenses, \$517.81; endowment in-  
terest, \$1,814.83; total, \$11,588.49.

Expenses—Salaries of teachers, \$10,  
900; library and laboratory supplies, \$1,  
095.16; janitor, light, fuel, etc., \$2,  
555.72; catalogues, insurance, taxes, ad-  
vertising, travel, postage, etc., \$2,  
313.57; interest, \$672.48; salaries—field  
secretary and treasurer, \$900; total, \$18,  
436.93.

The college was fortunate in receiving  
the past year \$5,399.84 from the I. C. E.  
A. It also has pledges of various kinds  
on various condition, of about \$5,000. Re-  
quests in the wills of friends amount at  
present to about \$40,000. Considerable  
cash has been raised and expended on  
improvements during the year. Enlarge-  
ments and improvements are a constant  
necessity. The trustees of the college  
are custodians of the Bondurant Lecture  
Fund of \$500 a year, and the Bennett  
Trust Fund amounting to \$500.

In behalf of the college and the I. C.  
E. A. we speak for the Centennial com-  
mittee your warmest reception, most cor-  
dial co-operation and liberal assistance.

J. G. Waggoner,  
Field Secretary.

### THE YEAR'S FINANCIAL STATE- MENT OF THE BROTH- ERHOOD'S LIFE. Missionary Receipts.

Foreign Christian Mis- sionary Society.....	268,727
Christian Women's Board of Missions...	206,553
American Christian Missionary Society.	103,415
Board of Church Ex- tension .....	85,597
State and District Mis- sions .....	241,217
Miscellaneous Missions	30,000 \$ 930,509

#### Education and Benevolence.

Buildings and Endow- ments of schools....	\$375,000
National Benevolent Association ...	91,795
Ministerial relief ...	22,750
Kentucky Widows' and Orphans' Home ...	10,000 \$ 499,545
<b>Local Church Work.</b>	
Ministerial support	\$4,475,000
Incidental church ex- penses .....	1,100,000
Church buildings ...	750,000
Church and Bible school literature ..	350,000 \$6,575,000
	\$8,010,054

Another's year gain like the present  
will bring our missionary receipts up to  
\$1,000,000. Our motto, however, should  
be \$1,500,000 for missions and 1,500,000 of  
Disciples by 1909. If such a report could  
be made at Pittsburg three years hence  
it would have more power to stimulate  
and electrify the churches to greater ef-  
forts than anything that we could do.

Health and hope we class among our  
happiest friends.

### STUDENT GATHERING.

A gathering of importance and unusual  
interest will be held in Dayton, Ohio,  
Dec. 6 to 9, when the theological students  
representing the Protestant Evangelical  
churches of all denominations in the  
United States and Canada meet for con-  
ference and prayer, under the auspices  
of the International Committee of the  
Young Men's Christian Associations.

A strong program has been prepared,  
including such speakers as the Rev. Hugh  
Black, M. A., the Right Rev. Charles D.  
Williams, D. D., bishop of Michigan; the  
Rev. William F. McDowell, D. D., bishop  
of the Methodist Episcopal church; Mr.  
Robert E. Spear, Mr. John R. Mott, the  
Rev. Dr. E. P. Bosworth, the Rev. Dr.  
E. Y. Mullins of Louisville, Ky.; the Rev.  
J. Lovell Murray of Toronto, Canada; the  
Rev. Charles Steitzle, the Rev. Dr. S. M.  
Zwemer of Arabia; Dr. Harvey Graeme  
Furbay; the Rev. J. Ernest McAfee, Dr.  
T. H. P. Sailer, Mr. Harry Wade Hicks  
of Boston, and many others.

The arrangements for the convention  
are being made by the Rev. Thornton  
B. Penfield, 3 West Twenty-ninth street,  
New York, to whom applications for reg-  
istration should be sent.

### FOREIGN MISSIONARY RALLIES

The Foreign Society has planned the  
strongest campaign of missionary rallies  
ever undertaken. Three months will be  
spent in this work this fall and winter.  
President A. McLean, Secretary Stephen  
J. Corey, Dr. Elliott T. Osgood of China,  
and David Bloch of India will conduct the  
campaign, assisted by several strong  
pastors. The following are the places  
and dates of the rallies up to the hol-  
idays. It is hoped that every preacher  
will help to make these meetings a power  
for good:

Monday, Nov. 19, Ashland, Ky, W. D.  
Ryan, pastor. Tuesday, Nov. 20, Paris,  
Ky., Carey E. Morgan, pastor. Wednes-  
day, Nov. 21, Danville, Ky., H. G. Garri-  
son, pastor. Thursday, Nov. 22, Knoxville,  
Tenn., Robt. Stewart, pastor. Fri-  
day, Nov. 23, Kimberlin Heights, Tenn.  
Sunday, Nov. 25, Chattanooga, Tenn., P.  
M. Rally. Monday, Nov. 26, Atlanta, Ga.,  
H. K. Pendleton, pastor; Birmingham,  
Ala., A. R. Moore, pastor. Tuesday, Nov.  
27, Nashville, Tenn., R. L. Cave, pastor.  
Wednesday, Nov. 28, Memphis, Tenn.,  
W. H. Sheffer, pastor. Friday, Nov. 30,  
Hopkinsville, Ky., H. D. Smith, pastor.  
Monday, Dec. 3, Henderson, Ky., Wm.  
Ward, pastor. Tuesday, Dec. 4, Central-  
ia, Ill., J. F. Rosborough, pastor. Thurs-  
day, Dec. 6, Vincennes, Ind., Wm. Oesch-  
ger, pastor. Friday, Dec. 7, Mattoon, Ill., D.  
N. Wetzel, 1708 Wabash, pastor. Mon-  
day, Dec. 10, Crawfordsville, Ind., Earl  
Wilfley, pastor. Tuesday, Dec. 11, Terre  
Haute, Ind., (Supper). Wednesday, Dec.  
12, Bloomington, Ind., T. J. Clark, 213 E.  
E. Kirkwood, pastor; Thursday, Dec. 13,  
New Albany, Ind., B. F. Cato, 1017 Spring  
street, pastor. Friday, Dec. 14, Franklin,  
Ind., R. E. Moss. Sunday, Dec. 16, Shel-  
byville, Ind. Monday, Dec. 17, Connors-  
ville, Ind., J. C. Burkhardt, pastor. Tues-  
day, Dec. 18, Wilmington, Ohio. Wednes-  
day, Dec. 19, Athens, Ohio, T. L. Lowe,  
pastor.

There are many men crying in the  
wilderness, but they are not John the  
Baptists. They are simply crying in  
the wilderness. That is the only point  
of comparison.

# The Christian Century

Vol. XXIII.

CHICAGO, ILL., NOVEMBER 8, 1906.

No. 45.

## EVENTS OF THE WEEK

Commander Robert E. Peary has gone thirty-four miles nearer the north pole than any man who ever went into the arctic seas, and is now on his way home. To be

### Peary and the Pole.

exact, the American explorer pushed on over the ice floes until he reached 87 degrees 6 minutes north latitude. In 1896 Nansen reached 86:14 north latitude—and his exploit was hailed as a tremendous exploit, for that was 196 miles farther north than Greely had gone in 1882. Nansen held the record for only four years. Then in 1900 Capt. Cagni of the duke of Abruzzi's expedition pushed his way northward and after almost incredible hardships reached a point twenty-three miles farther north than Nansen had gone. The Italian explorer has held the record for farthest north. Now it is shattered by an American. News from Commander Peary has been awaited with anxiety for several weeks, as July 16 was the date he had fixed for the end of the "dash" across the ice cap surrounding the pole. The commander, when he sailed from New York more than a year ago, fondly hoped that the end of the dash would carry him to the pole itself.

A new solution has been found by Secretary Root for the vexatious Santo Dominican question.

### Dominican Treaty.

When Congress convenes in December a new treaty will be submitted to the Senate, which will contain none of the objectionable features which caused Republicans and Democrats in the upper house to oppose passively or actively the ratification of the convention first submitted in February, 1905. Under the new treaty the United States will not intervene on the ground that the Monroe doctrine requires such action. It will not agree to adjust all the obligations of the Dominican government, nor to consider conflicting and unreasonable claims, and determine the validity and amount of all pending claims.

What it will bind itself to do under the treaty about to be signed is this: Act as financial trustee of the republic and protect the capital of Americans who will loan it \$20,000,000 by continuing to collect the customs. It will keep its hand on the internal situation by an article authorizing it to intervene under certain conditions in order to prevent disturbances which menace the prosperity of the country and thus reduce the amount of revenue required for the support of the government and the payment of interest and principal on the loan placed in New York.

Representative Rockwood Hoar of the Third Massachusetts district, son of the late Senator George F.

### Congressman Hoar Dead.

Hoar, died Nov. 1 at his residence in Worcester, Mass., after an illness of five weeks from brain tumor. The congressman was first thought to be suffering from neuralgia, but alarm-

ing symptoms developed, and an operation was performed. Congressman Hoar was a member of the second committee on elections in the last congress. His nomination for congress followed closely the death of his father in 1904.

Judge Joseph E. Gary of Chicago, the jurist who sentenced the Haymarket rioters and one of the oldest men on the American bench, died suddenly at his residence, 369 Ontario street. Death came to the venerable jurist as he always had hoped it would come—without warning, without the accompaniment of pain or of heart rending farewells. It came during the sleep that followed a sudden fainting spell. The cause of death was heart failure. The jurist had been ailing for the last two weeks, but he stubbornly refused to admit that he was not well, and in spite of the advice of his son-in-law, Dr. Hugh T. Patrick, he continued to hold court. As soon as news of Judge Gary's death was received in the scattered county courts at a little before 3 p. m., the judges declared for adjournments. The cases being heard were brought to a place where they could be continued and the courts adjourned. There were many tributes paid to the dead judge by bench and bar. Judge Gary was born on July 9, 1821, in Potsdam, N. Y. His father was Eli Bush Gary and his mother Orilla Easton Gary. Both were of Puritan stock. The bold stand taken by Judge Gary in the famous trial of the Haymarket rioters won him an even larger part in the hearts of Chicagoans than he had held before. It was recognized thereafter that he, as Judge Gary, was more of an institution than an individual. This position he held until the hour of his death. As he grew older his remarkable career also came out into stronger light. The attorneys sought and found many opportunities to show him the honor they held to be his. Year after year it was the thing for practically the whole bar to join in congratulations of the judge on his birthdays.

President Roosevelt, accompanied by Mrs. Roosevelt and Surgeon General Rixey of the navy, will leave Washington Thursday evening of this week on the Mayflower for Hampton Roads. There he will board the battleship Louisiana midst a thunder of the national salute of twenty-one guns, the man-of-war will hoist anchor, and then away for Panama. The President is breaking precedents without mercy in connection with his Panama trip. When he made his trip from New Orleans to Hampton Roads with the armored cruiser squadron he went outside the marine limits of the United States, and now he proposes to go ten days away from American soil. A president of the United States has never placed his foot on foreign soil. Mr.

Roosevelt will do so at Panama. Hawaii can be reached from San Francisco in less time than Panama can from Hampton Roads, and Europe in much less time from New York. Perhaps with the precedent of visiting foreign lands established a trip may be made by an American executive to Europe. This will come, however, only when the people are better educated in this direction. Upon leaving Colon on the return trip the President will go to Porto Rico. The Porto Ricans have the kindest feeling for the President, as he is known to feel they should have the status of American citizens. Moreover, he honored them by placing their delegate in Congress on the American commission to the Pan-American conference at Rio de Janeiro. Therefore he expects to have a cordial reception in the island dependency. The President will cross the island, talk with the natives, and make one or two speeches. Then he will sail for Hampton Roads. He will be home in ample time for the opening of Congress on Dec. 3.

After visiting the offices of the German Insurance company of Freeport, Ill., and the German National Insurance company of Chicago, W.

### Frisco Claims.

H. Chickering, a lawyer who represents San Francisco underwriters, says he is convinced that in the event of receivership proceedings not more than 45 cents on the dollar would be realized for the creditors. He therefore advises all interested to deposit their policies and thus secure 60 per cent of their claims. If his advice is complied with he hopes to have the Chicago committee place in the bank to the credit of depositing claimants the necessary funds for payment of the 60 cent pro rata on Nov. 10.

A skirmish occurred between a band of the renegade Ute Indians and a troop of the Tenth cavalry on Bitter creek, according to word brought by a special courier to Sheridan, Wyoming. The troops had captured fifty Ute ponies and as they were driving away the ponies 100 Utes, fully armed, surrounded the cavalymen and ponies, stampeding the ponies with revolver shots and native war whoops. The Indians recovered all their ponies but five that were killed by the troops in an effort to stop the stampede. The Indians did not fire at the soldiers. The soldiers desisted from attacking the Utes, as the reds greatly outnumbered the troopers. Troopers say that, so far as they can ascertain from rumor and observation, the Indians will fight with little provocation. Trainmen report that 100 Sioux Indians are wandering fifty miles northwest of Sheridan. The Utes, it is said, make forced marches northward by night, hiding from the soldiers by day in the broken country through which they are traveling.

### Ute Indians in Ugly Mood.



# EDITORIAL

In Essentials, **UNITY**; In Non-Essentials, **LIBERTY**; In all Things, **CHARITY**

## THE APOSTOLIC FAITH.

It has been customary for the Disciples of Christ to assert that their contention is in behalf of a restoration of the apostolic church, its doctrines, its ordinances, and its life. This contention has been based not upon any denominational assessment of truth, but upon the accepted facts of early Christian history and the imperative need of union among the people of God. It has been rightly felt that this union is indispensable to the success of the church. Its great missionary enterprises fail, and must ever fail of their normal results, until they are divested of the divisive character which they now exhibit. In order that the evangelization of the world, which is the first task of the church, may be accomplished, Christians must be united. This is the significance of our Lord's prayer and of apostolic injunction.

The fathers of this reformation have contended from the first that among all the proposed plans for the union of Christians the only one which promised success was that based upon the apostolic program. But there is always need to revise one's estimate of values as time goes on. The question which confronts the Disciples to-day is not whether this general statement is true, for upon that point there is no need for revision of judgment. The Disciples are as much convinced to-day as ever that only an emphasis upon apostolic ideals can bring the desired unity of the church. No other plan presented anywhere in Christendom justifies itself so convincingly as does this. But there is need of carefully interpreting the terms in which this program is set forth, lest they should become misleading by change of emphasis from one generation to another.

The fathers defined the return to primitive Christianity as consisting in a revival of emphasis upon the doctrines, ordinances and life of the early Church. In their days this was the very best statement to be made upon the subject. It is a question whether it is so at the present time. It can scarcely be doubted that this three-fold designation of the essentials of apostolic Christianity falls short of attracting the attention or meeting the needs of the generation in which we are living. Men are very little concerned with doctrines; still less are they interested in ordinances; and as to the life of the primitive church, even casual examination of the New Testament assures most people that the character and conduct of the first generation of Christians was neither attractive nor desirable for imitation. In the days of the fathers such a criticism upon the triple watchword which they adopted was not likely to be made. It was only by emphasis upon primitive doctrines, ordinances and life that the attention of the religious world could be diverted from its own interpretation of doctrine, its own elaboration of ordinances and its own serious faults of conduct so far as Christian behavior was concerned.

In our generation the point of emphasis is different, and we believe that the insistence upon the old formula which the fathers found so serviceable is likely to be misleading and dangerous rather than helpful in our generation.

Early Christianity was not a set of doctrines, nor was it a group of ordi-

nances. It was preeminently a life, but a life so transformed by the spirit of Christ that as an ideal it left the small and imperfect attempts at its realization in the apostolic age far behind. Few men outside the apostolic circle attained such graces of character as would even be considered average in a Christian community to-day. To be sure, the fathers never insisted upon the acceptance of primitive Christian living as normal or exemplary. They directed attention rather to the ideals of that apostolic life, and in this sense the third of the three terms is the most acceptable of all. But even so, we believe that the statement can be improved by interpreting it in terms of the chief interests of our own generation. Our emphasis to-day can no longer be upon primitive doctrines or ordinances or ways of living. As these terms are used in the common religious vocabulary all that they connote can be expressed in happier and more relevant ways.

The great need of the present generation is emphasis upon the apostolic faith, the apostolic spirit and the apostolic service. In these three terms everything that was essential in the older category is retained, and some things are emphasized which escaped notice or were too easily taken for granted before. By the apostolic faith we mean the essential principles of our holy religion, the life of God as the central fact of the spiritual order, the revelation made in our Lord Jesus Christ, the call to the holy life of consecration and service, the acceptance of Jesus' program of faith, penitence and the pursuit of Christian character, the expression of this inward purpose in Christian baptism, the manifestation of the union between the soul and its Master, and the constant need of the impartation of the life of Christ to the soul, through the beautiful form of the Lord's Supper the cultivation of the presence of God in prayer, study of the divine Word and the deepening of the hope of eternal life which glorifies all the pathway of the child of God. This we believe to be a fair statement of the apostolic faith, and we should like to see these facts and principles of Christianity removed from the level of discussion as mere doctrines to be disputed over and ordinances to be trailed in the dust of partisan controversy, to the true place which they were intended to occupy as the central and universal elements of our faith, beyond the reach of any unholy strife. To this level it must be the task of the Disciples and of all Christians to lift them once more.

To other sections of this proposed statement we shall return hereafter.

H. L. W.

## QUESTIONS AND ANSWERS.

Is there a call to the ministry to one more than to another? If so, in what does that call consist? Is there a dispensation of the gospel laid upon anyone now as Paul said there was upon him?

Inquirer.

The call to the ministry comes in various ways to different men. There is no one channel of divine intimation as to the duty and privilege of this high work. In some rare instances it may be that circumstances, having the value of an almost direct and personal command,

lead to the conviction that it is one's appointed life work. In other cases the direction is far less evident and perfect and rests rather upon the fact of the world's great need of such ministry and of one's own capacity to undertake it. There should always be deep searching of heart to make sure that the motives which suggest the ministry are those which will endure the test of all experience, even that which is hard and painful. Nothing but the supreme love of Christ in the soul can give assurance of permanent usefulness and success. But where this is present there is no service to which any man can devote his life that offers so many elements of enjoyment and usefulness as this. Above every other human work it towers like Lebanon above the Sea.

## BRIEFS.

The death of the Syrian leper, George Rashid, in West Virginia, after an experience with the authorities of four states which could not by any possibility be interpreted by him as recalling the attitude of the Good Samaritan, ends an affair not very creditable to us as a people.

Just a straw, of course, but we rather think it shows something of the blowing of the wind among young men. Last year 296 young fellows entered freshman at Yale. One hundred of them didn't belong to church. This autumn the entering class numbered 304, and only seventy were not church members.

Relief to tension in the United Free Church of Scotland has come with the decision of the Elgin commission relative to division of property. The United Free church receive the assembly halls and college buildings in Edinburgh, Glasgow and Aberdeen, and most of the foreign mission funds. The "Wee Frees" get two additional church edifices in Glasgow, a block of office buildings in Edinburgh, and an annuity of \$15,000 a year for the maintenance of their theological college, and they will receive something for their small foreign mission work. Essential justice would seem to have been done in a trying matter.

The chief of police in San Francisco has been retired because "he has not proved himself possessor of sufficient executive ability to curb thugs and footpads infesting the city." The chief's executive ability was all right as long as the saloons were closed up; there weren't any thugs and footpads then to be curbed. But as soon as the city council let the saloons reopen, the carnival of crime which broke forth was more than a regiment of giants could control. Blaming the chief of police is a mighty cheap explanation. It's the council that ought to be fired. Men who occupy the chairs of city legislation ought at least to have the limited measure of sense which lets well enough alone.

Three "prophets" have come to Chicago and bought a column and a half of advertising space in a morning paper to warn Chicago of its sins. The catalogue is so great that the prophets have to crowd themselves into diminutive agate type in order not to omit anything, even with that space. The most startling feature of their indictment is that the climax of their charges is laid against the women of the city; the sin that crowns all the sins they have discovered is that Chicago



women do not spend their time fasting and praying in the temple, "as did Anna of old," but are wholly taken up with "worldly affairs—much cooking, much sewing, much washing." This is serious. If this anti-cooking, anti-sewing, anti-washing gospel should be preached among tired housewives some evening after supper before the dishes are cleaned up, it is awful to think how many converts the prophets might get.

The consecration and dedication of the new Roman Catholic Cathedral of St. Paul's in Pittsburg, of which mention was made last week, was the most elaborate and imposing church ceremony this community has ever witnessed. Cardinal, archbishops, papal delegate, and bishops and other dignitaries in large numbers were present. All dressed in their best canonical robes, and went through the forms presumably in the most approved fashion. The adornments of the cathedral, statues, altars, paintings, vestments, bas reliefs, windows, etc., indicate an interest and a liberality of expenditure on the part of members and friends of the diocese, which are commendable and exemplary. The preacher of the morning discourse was Father Kent Stone, a proselyte from the Protestant Episcopal church. His theme was "Liberty in its Relation to the Catholic Church." A large part of the discourse was devoted to fervent denouncing of the French government on account of recent legislation in connection with the disestablishment of the state church.

The courage of faith can do heroic deeds, but it requires the heroism of love to bear the burdens which cannot be rolled away.

There is great comfort in these words of the Master. His promise is "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you." There is no one in this world to whom, at some time, these words are not precious. Live as we will troubles come to us. There will arise tumults in the soul despite our best intentions. The joys that we hope for will often fail us. We will look for days of brightness and they will not come, but in their places there will be darkened horizons and the air filled with rain. We pray for the recovery of dear ones and the Lord takes them away. We hoped to see our children graduate with honor and fill useful places in the world, instead they have filled only the narrow station in the cemetery appointed for all living. We hoped to be surrounded in old age by the presence and help of loved ones, but we are alone in the evening time while they are facing the responsibilities of life elsewhere. We had hoped to build up a fine business that we might spare in the profits of it in after years, but the business failed and the income is missed and the heart is in confusion. And because there are troubles which come to all of us, griefs which we can neither suppress nor ward off, it is pleasant to run into a fair haven like our text and drop anchor for a little while.

The disciples needed these comforting words. It was a time of confusion of spirit to them. Their blessed Redeemer was about to leave them, not to return. The days of their especial friendship were drawing to an end. Soon they must

### SERVANT OF GOD, WELL DONE

As we go to press the sad news comes of the death of Bro. G. L. Wharton, missionary in Jubbulpore, India. This word will come as a shock to a great brotherhood who knew him to love him. The cablegram gives cancer of the stomach as the cause of his death. Bro. Wharton was long in service in India where he was well known among the missionary forces. His energy and ability for the administration of large enterprises received marked recognition by the English government in the time of the famine distress in India. At home this man of God moved among our people kindling ever afresh the fires of missionary zeal by the glory of his life and the intensity of his consecration to Christian service. We doubt not that from the lips of this godly man was heard the call "Come," which has led many of our youth into fields afar for that service which was the joy and crown of this noble soul.

### UNION TALKED IN MARYLAND

One of the most interesting features of the annual meeting of the Maryland Baptist Union Association, held at the First Baptist church of Baltimore recently, was the address made by B. A. Abbott, pastor of the Harlem Avenue Christian church, upon the probable and possible union of the Disciples and the Baptists. He said in part:

"Brethren, the truth is that, though we may neglect it or ignore it or deny it or appear indifferent to it, Baptists and Disciples believe in one another and love one another. We could not help this if we would; we would not help it if we could. We are similar; we believe alike in a

pure, divine revelation and believe the Bible to contain that revelation. We have accepted the logical results of Protestantism and declare that the Bible is not a priests' book only, nor the book of the councils and synods alone, nor still the book of the professor or student, nor still of the preacher; but we have declared it the people's book. We alike hold to the personal sovereignty of the individual Christian, and believe religious personal liberty is limited only by the law of love and the sovereignty of God.

"Truly, we are similar. We stand together soul and mind in the great facts of the faith. Our differences in doctrine are only divergencies in interpretation. Looking for the great end to be sought, our eyes fall upon the same dazzling peaks of glory. In work we differ only in habits of thought and in method. Association and the communion of the saints will wear away these differences. I have an abiding, profound and a precious faith that this will come to pass. Just when, just where, just how, I do not know. When we shall have been more completely illumined by the in-dwelling Spirit and word, when we shall be more ripened and deepened by experience and more enriched and glorified by work, when we have fought the common enemy a little longer, then we shall find, indeed, that our interests for time and for eternity are too certainly merged to allow us to remain apart."

Thou canst not do what thou wouldst, yet thou canst do bravely what thou must.

There is a god in every man and it is for us to let him speak and to hear him.

## The Gift of Peace

go forth to the great responsibilities of their mission without His visible presence. There was reason for sorrow and heaviness of heart. "Let not your heart be troubled," said Christ, you can trust me even though I be taken from you. Believe in me just as sincerely and genuinely as you believe in God and all will go well." And then a little later he says, "I will pray the Father and he shall give you another Comforter, that he may be with you forever." And as if this were not enough to soothe their troubled spirits he adds, later, "Peace I leave with you; my peace I give unto you." And it would be no ordinary peace. Not such peace as the world gives. This peace is enduring. It is not a man-made peace, one to be broken when it suits the interests of the stronger party to do so. This is the peace of God which man can neither give nor take away. It is heaven-born and earth cannot destroy it.

"My peace!" There is no peace like that. We read of the peace of God that passeth all understanding, but we know so little about it. The peace of Christ was shown in his refusal to be agitated by the things that harassed more turbulent souls. He could rest calmly in the ship when the elements around him were in tumult. He could face the mob at the gate of Gethsemane with the calm "Whom seek ye?" on his lips, when others were ready to draw their swords. He could talk calmly of peace in the very shadow of the cross and ask his dear ones not to let their hearts be troubled. He could face the fury of the Jews and the inconstancy of Pilate with an un-

troubled spirit. He could march to Golgotha without a murmur. "My peace!" the peace that will bear you through any and every crisis; that will stand you in good stead in many a troublous experience by and by; a peace that will be a haven and safe refuge to you when you are tempest-tossed, when men revile you and persecute you and say all manner of evil against you falsely, then "my peace" shall be with you.

"Peace beginning to be,  
Deep as the sleep of the sea,  
When the stars their faces glass  
In its blue tranquillity."

This peace, says Jesus, I leave with you; I give you. It is yours. It is one of the "all things." Go on to the conquest of the world, but take "my peace" with you. When men rise up and cast you out of their cities, think of the "peace." When men refuse to receive you into their homes, remember the "Peace" which I give unto you. When you feel like calling fire from heaven upon your heartless and unreasoning adversaries, do not forget "not as the world giveth give I unto you."

Now we must not forget that we cannot have the peace of the Lord Jesus Christ in our hearts unless we have Christ there. This kind cometh not forth but by faith. And there is no reason why we may not all have it. It is Christ's gift to his people. It is not bought with money or with service. "My peace I give unto you." And here is the ground of it: "Ye believe in God, believe also in me."—United Presbyterian.

# The Test of the Truth of Religion

Oscar T. Morgan

A test to which I wish to submit the truth of religion is expressed by the statement that whatever is useful is true. This principle will bear the most rigid test of both philosophy and experience. Much of our knowledge does not come to us by way of the reasoning faculties, but by way of practical life. We know that a thing is true because we have put it to the test of our own experience and found that it works well, that it fulfills those functions for which it was created. That is the way you test your machinery. You do not decide that you want to buy a machine because it is constructed according to some theoretical principle in mechanics, nor because it did good work for man in past ages; but you put it to the test of your own work, and if it does what is demanded of it you decide that it is valuable, that you need it as a part of your own equipment. The same common sense can be applied to life and religion. As Professor James says, that is true philosophy which works well. If religion is helpful it is true. If it bears good fruit it is good. If it meets real needs of our nature it is part of nature's plan for the perfecting of our lives.

In the world about us every phenomenon may be explained either in terms of knowledge or in terms of value. Of every fact that is presented to us we may ask either "Is it true?" or "Is it useful?" By either path we arrive at reality, for the practical value of a thing is as much a reality as its substance. Let me illustrate this point. I hold before you a flower and ask you to explain it. If you are a botanist you will describe its different parts; that it is made up of petals, stamen and pistils. This would be an explanation in terms of knowledge. It is a true explanation, but it is not the whole truth about the flower. I present a flower to a child, who knows nothing about botany, and he says, "Pretty." This is an explanation in terms of value, and it is just as true as the other. The beauty of the rose is as much a reality as its petals. But there is no way by which I can demonstrate to you that it is beautiful. If there is nothing within you that answers to the beauty of the rose, no amount of argument can convince you of that fact. Or to take another illustration. I ask a scientist why bread nourishes us, and he replies that the body is made up of certain elements, such as starch, albumen and protein, and that bread furnishes some of these elements. This is an explanation in terms of knowledge. I ask the common man who knows that bread is nourishing, and he replies, "I ate it and it satisfied my hunger and gave me new strength." This is an explanation in terms of value or experience, and who will say that the common man's explanation is not as true and as valuable as that of the scientist? At any rate it is the method that we employ in our daily lives. If a new kind of food is supplied to us we do not wait for the chemist's analysis to decide whether we wish to eat it or not. We simply put it to the test of our own palate. If it suits our taste and satisfies our hunger, we decide that it is good and we use it. And we are right in this. The taste is a true guide to the value of the things of taste. If mankind had waited for a chemical analysis before they ate anything, all men would have starved to death long before the birth of chemical

science. And yet you tell me that I must demonstrate religion to your intellect before you will accept it. And you think you are being very reasonable and following in the pathway of science when you make that demand. If mankind had awaited for the theologians to demonstrate God before they believed in Him and worshiped Him humanity would forever have remained in a condition of savagery and sin. Men have done well to follow in the lead of their spiritual aspirations and longings, since these have been true guides to the things of religion. In every realm faith has been the real pioneer of progress.

The soul, too, has taste by which it can determine the value of the things of the soul. Whatever is appetizing and nourishing to the soul is food, is true, for the soul. Long ago the psalmist invited this test of God: "Oh, taste and see that the Lord is good." This is as legitimate in religion as elsewhere. By this means the proofs of religion and religion itself are made accessible to the common man. In his own soul are the tests of its truth. Take the Bible as it is without inquiring as to its claims or origin and put its teachings to the test of your own life. If it does not bring forth "the peaceable fruits of righteousness" and satisfy the needs of your soul, then do not trust it further. If it does, then make it your daily guide and counselor.

In the same way Jesus Christ holds His place of supremacy over our lives, not merely because we are convinced that He is the Son of God, but as well because each one of us can see in Him the reality of the higher life for which we are longing, the actual embodiment of that more perfect self which we would like to become. In Him we see the reflections of our better, our real selves, and from Him comes our inspiration to become that better self. He is to us the Son of God because we see in Him all that we would expect God to be if He were to manifest Himself in human form. Jesus Christ disappoints in no respect our highest conceptions of divinity.

Infidelity has become discredited not so much because it has been disproved by logic as because it has no value for life. It is a mere negation. There is in it no inspiration nor impulse to better things. It cheapens and degrades human life. If it were true, then we would indeed be in a bad way. There would not only be no explanation concerning the origin of life and no hope for a future life, but, worst of all, there would be no reason why we should live at all. Our present existence would be an unsolved enigma. We would have come from nowhere, would be going nowhere and would now be working at tasks that were not worth the doing. The perfecting of our powers would only make their final extinguishing all the more terrible. The best that we could then do would be to remain as nearly as possible on a level with the beasts that we might feel least the awfulness of our own undoing. Aspiration were then a crime, development a curse, knowledge a delusion, and love but a snare to trip man up at last, leaving those he loved in darkness and despair. Human life were then but a candle to be snuffed out and leave nothing behind but an unpleasant odor. No,

my friends, if only for the joy of it today, I would rather take counsel of faith and optimism than of doubt and despair. If we are to interpret life in terms of value, then certainly every investment in infidelity is a losing venture.

The general experience of mankind which tells them that religion is good and true and ennobling can be trusted. Universal man is just as infallible as God. In the long run he makes no mistakes. You need not wait until God speaks in the thunders of Sinai before you know what is right and wrong. Your own life is off the same piece as the life of God, and you have a right to consult your own intuitions and desires and to follow the leadings of your own aspirations. If a thing has been proved true in the experience of the race and in your own experience you need no further validation of its claims. You do not need to live as though six thousand years of human history had never been. Not all the church councils that ever convened, not all the creeds of Christendom, not all the Bibles of all the religions, not even God Himself can make that more true which is already true. And you can know of the truth of religion by living it and thus getting the very things for which religion stands, righteousness, truth, life and God. The test of its truth is within your grasp. Browning, the poet of the spiritual life writes:

"Truth is within ourselves; it takes no rise  
From outward things, whatever you may believe,  
There is an inmost center within us all  
Where truth abides in fullness."  
Santa Clara, Cal.

## SERMON SUBJECTS.

- Harry Foster Burns, Peoria, Ill.: "Jesus Facing Opposition."
- Alvah W. Taylor, Eureka, Ill.: "The Signs of the Times."
- Edward M. Waits, El. Paso, Tex.: "God Speaking to Us."
- E. D. Long, Atlanta, Ind.: "The Secret of Peace."
- Parker Stockdale, Chicago, Ill.: "The Transfiguration."
- Oscar T. Morgan, Santa Clara, Cal.: "The Nature of Religion."
- Lewis P. Hotelling, Catlin, Ill.: "The Human Nature of Christ."
- Earl M. Todd, No. Tonawanda, N. Y.: "The Consciousness of God." Gen. 28:16.

Dr. W. J. Dawson puts the truth impressively in the following sentence: "In England we had been hearing so much about the man in the street that we determined to go after him. We wanted to see what he was like. And we wanted him to see what we were like. We found him waiting for us. He was quite ready to walk toward the light when he knew where it was. I have found it the same way since I have been in this country. The masses are tired of listening to sermons on ethical questions. They are ready for a great revival of Christianity."

The years  
Have taught some sweet some bitter lessons none  
Wiser than this, to spend in all things else,  
But of old friends most miserly.  
—James Russell Lowell.



## The Northward Turn

F. W. Burnham

That marvelous migration of the Children of Israel from Egypt into the Promised land, which has furnished so many suggestions, by incident and example, for the movements of mankind has a word of exhortation to which we Disciples may well give heed at this time.

In the opening chapters of Deuteronomy we learn that, after the first great crisis at Kadesh, the camp of Israel turned back into the wilderness and compassed Mount Seir many days. This backward turn was not welcomed by the bravest and discouragement, complaining and fears were rife in the camp at this delay in the consummation of their great undertaking. But there was divine meaning in it. The multitudes were unprepared to attempt what the few were ready for. The people must be given time to think and to gain a new vision of their enterprise and a new confidence in God. So about Mt. Seir the numerous camps settled down and waited until strength and courage should come and harmonious order and discipline prevail. Days multiplied into years, and the years measured out unto almost forty. Finally, one day, God spoke again to his servant, Moses, and said: "Long enough have ye compassed this mountain; turn you northward." The days of waiting are over. A strange new stir is in the camp. The hypnotic sleep of years is broken and men are struck wide awake. Many who had almost given up hope, and, having decided that the undertaking could not be carried through, had settled down into a half-hearted contentment with the wilderness existence, are aroused as they see active preparations being made for the march.

Every great movement of the people thus goes forward by periods, pauses and resurgence. This reformation with which we are identified, has not proved an exception. There was a time, when, at the summons of a God-called leader, we broke with the slavery of an existing order, and, with high hopes pushed bravery out toward the new and untried but promised. Then followed the days when we crossed the Red Sea of debate and conflict and established our right to exist and to follow the unobstructed leadership of God as He revealed Himself in Christ Jesus. After this was a period when the course seemed straight onward to victory by conquest, and then, almost suddenly new and unsuspected problems appeared with which, as yet, we were unprepared to cope. Then came the necessity of our turning aside unto the plateau of some Mt. Seir where the forces might be disciplined, and every method of organization and development be tested out; while questions of difference within the camp should be brought to final settlement or shown to be capable of mutual tolerance under our larger vision of liberty. Forty years have we compassed this mountain. Old hindrances and impediments have been removed, new methods and institutions, suggested perhaps by some friendly Hobbab, have been tried and the useful retained. The fundamental principles of the movement have been revealed and fairly committed to tablets as enduring as stone. Meanwhile we have grown from a handful of hardy pioneers to a mighty company numbered beyond the million; among whom are newborn babes in Christ, stalwart youths and indus-

trious maidens. So prosperous has been our stay upon these table lands that some have mistaken us for an established tribe; many of our own are quite content with the situation, and not a few have forgotten or failed to conceive the fact at all that we are an aggressive, invading army.

Is not here our greatest peril besetting us, as it does upon two sides? On the one hand, the danger that we shall be so well pleased with our splendid growth and achievements in many lines that we might count this good enough; because, perhaps, better than our neighbors; or, on the other hand, have our attention so fixed upon matters of internal differences or of readjustment, that we shall fail to turn our accumulated power into the accomplishment of the prime object for which God called us out? Isn't it becoming fairly clear that we have had enough of controversy, criticism, heresy-hunting, and the springing of new schemes upon the brotherhood? Are not our people ready, and many even anxious, to have our real campaign of conquest resumed once more? Isn't it time to break camp, marshal the hosts, gird up our loins, put on the armour and let the thousands swing into advancing line under one clear, ringing call, "Turn you northward?"

It is worth while to note that the command to turn northward was not a call to some new task which should involve the abandonment of the original plan. God had not changed his purpose. Canaan was still the land to be possessed, and Israel the people to possess it. Nor was it a call to accomplish the old purpose by some new and easier method. Canaan was still a land of walled and fenced cities. The sons of Anak had not decamped on hearing of Israel's coming. The forty years of Israel's waiting and preparation had not cleared the field of difficulties, nor made the enemy ready for surrender. Canaan still must be taken by conquest, and the command of "Northward" was a call to arms.

So with our religious movement to-day. The vital demand is not for a new goal; nor for new methods of procedure, but for a vigorous and united and renewed prosecution of the old purpose with the old plea. Out of all the discussions of these recent years, and I have not meant to imply that they were useless; but only that they were incidental to a tarrying which should come to an end—perhaps no better or more valuable result has been attained than this, that they have led to a rediscovery of the original and fundamental object of our reformation. Radical as have been some of these utterances, and unfortunate as, sometimes, has been their advocacy as well as their opposition, a valuable and necessary service has been rendered the brotherhood, and one preparing us for a better advance, by those who have helped us to see that our object is not, primarily, the re-establishment of an ancient order of things, not the restoration of New Testament Christianity as it has ever, in the concrete existed; that it is not fundamentally doctrinal, though Biblically founded; that our main excursion is not into the field of theological

thought for the re-statement of the terms of pardon; not for any or all of these, or the many other great principles for which, from time to time, we have found it necessary to contend earnestly; but, that we have set forth upon one simple divine mission, authorized by the expressed will of our Master, namely, the bringing about of Christian Unity that Christianity may become universal.

And yet our plea for this unity is not upon just any basis that will best suit the desires of our nearest religious neighbors; but only upon so thoroughly a Biblical and divine a basis as will to the utmost time secure this most certain result.

That Promised Land of Christian Unity is our goal. It was the vision and promise of that inheritance which led our fathers under the cloud and through the sea. It was their strong, swift march in that direction which startled the world and called to arms all the hosts which sought to whip them back or to oppose their progress. The certainty that this possession still awaits the people of God has kept alive the faith and strengthened the courage of the Caleb and Joshuas unto this day. But just at it was necessary that Israel should be given a divine moral code as a platform for the establishment of a holy, chosen nation; and that the people should be organized, discipline and prepared both for conquest and for permanent possession of the land; so has it been necessary that a movement for Christian Unity should have revealed and developed a basis and a program simple enough to be comprehended by all, and broad enough to include all the people of God; and that it should have prepared a people themselves capable of holding the field and of establishing harmony and order. And so it comes to pass that this movement has a plea, and this people an organization. But to say, that, because of this plea and this organization, the movement has descended to the level of denominationalism, and has itself become but another sect—an anti-frat-fraternity, a society for the prevention of the organization of any more societies, a creedist decrier of creeds, a church for the destruction of churches—is as baseless and unbecoming as would be the assertion that the Israelites were but a band of murderous nomads bent upon the spoliation of Eschol's grapes and the plunder of Canaan's possessions.

It would seem, then, that a distinction needs to be made between our mission and our plea. One is object, the other method. One is goal, and the other the road to that goal. Christian Unity is our mission. The restoration of Ideal New Testament Christianity as a basis of Christian Unity is our plea. This mission is one clear, simple purpose. The plea is complex and involves the whole critical, theological and ecclesiastical problem. It was the mission which started us, and the plea which stopped us. It was a comparatively simple matter to start for the promised land; it was a much more serious matter to get ready to take Canaan. One hundred years ago the enterprise which began with the issuing of the famous Declaration and Address seemed as simple and straightforward as anything could be. One hundred years of progress and struggle toward its attainment have shown



us somewhat of its multitudinous implications. But just as the original call was divine, so, as I believe, by the sifting process of the years, and by a fidelity which has stopped nowhere short of the pure gold of scripture truth, have we come to a divine basis of response to that call. If our plea has stopped us, the stop has only been preparatory to a more certain and victorious advance. The stay about Mt. Seir has been worth while, and we are to emerge from thence better equipped and with clearer vision and steadier purpose than ever before.

I believe that neither the mission nor the plea is to be given up. That neither is to be made secondary to the other, nor one emphasized to the neglect of the other. To forsake the plea in the interest of more immediate results in the direction of Christian union is to shift to uncertain and treacherous grounds where soon we should again be engulfed in the sands of denominationalism as pitiable and helpless as those from which our fathers sought to escape. To so em-

phasize the plea as to lose sight of our primary mission of Christian unity is to breed the danger of building up a denominationalism within our own ranks which would drive us farther into the wilderness or make our stay about Mt. Seir permanent. While to maintain both the mission and the plea in their true balance—to co-operate with every man or company of men who honestly propose to march straight toward the goal, and not to lead off toward some mere delusive mirage; insisting ever that we shall follow only the pillar of cloud by day and of fire by night, faithfully presenting, without fear or favor, the basic principles of New Testament Christianity—is to push northward with steady step and assured advance.

Such, then, is the command of "Northward." A call to bring to the old purpose, renewed along the old, but better understood, lines all the accumulated, disciplined, sanctified power which the years have made possible. Were there time and place one would like to mention here some of the encouragements

which come in from many fields giving urgency to this call. The situation on the foreign field, where God is driving the advance guard of all churches toward unity in the name of his Son; the protest against the present denominational status quo by such men as Chas. Cuthbert Hall, Amos R. Wells and John R. Mott, and the reunion of great denominational bodies where the pride and prejudices of a hundred years are overridden in a day, cannot escape the attention of any live man in our ranks.

And now, on the eve of a century-end, when we are to celebrate one supreme sacrifice of joy precedent to the new century's march, shall we not make these three years as the days of camp breaking and preparation, working harmoniously, peacefully and zealously together, and having all our busy labors shot through with one thrilling exultation as we hear, above the sounding out of all Centennial ideas, the clear resonant call of God to renew the conquest. —(From an address delivered at Paris, Ill, Sept., 1906.)

## The Minister and Civic Righteousness

Allen T. Shaw

The minister should be a positive force in the world for good. He should be a moulder of sentiment—a voice, not an echo. He should see to it that party lines vanish before men and principles and that brotherly ties are made stronger than political.

'Tis one thing to have correct ideas, and another thing to enforce those ideas. 'Tis one thing to have a correct theory, and another thing to practice that theory. 'Tis one thing to mentally oppose evil, in all its forms, but another thing to incarnate that mental opposition in a positive and aggressive warfare against sin.

No studious man can look at the church to-day and deny that it is effeminated and the result is apparent: The men whose ballots control in municipal and national affairs have lost the connection between the church and civic righteousness. The duty of the minister is to put men in vital touch with the church life in so much that they will be compelled to see that everything that pertains to government, from the selection of men at the primaries to the grave duties of the senate, is but the practical side of the religious life. Failure to make men see this is responsible for the present condition. An effeminate church can never reform the world. The virile strength of manhood must be given to the church—not by dragging politics into religion, but by putting religion into politics: We must get men to see that their duty to the church and the state is one: That religion and politics are not two distinct hemispheres in the social world, but that each is a vital part of a composite organism. Religion ought to be the printing press and politics the printed page. And every Christian voter ought to feel his due proportion of shame when the columns are filled with boodle and graft and corruption.

That we are nearing the time when proper relations will be established between church and government, there can be no doubt. Recent elections all over the country indicate the growing popularity of the independent ballot and register a most gratifying desire for a clean slate in politics.

Men of the Folk type are now too nu-

merous and too common to attract special attention: Whereas, a few years ago, men of such type were hailed as monstrosities in the political world.

If all the signs do not fail we are in the dawning of a brighter day, whose sun—instead of being clouded by the smoke of burning rubbish, as it is to-day, will shine with a holy lustre giving warmth and cheer to many hearts and homes.

While optimistic concerning the new day on which we are entering, we are not unmindful of portentous winds. We regret to say that there exists, within the church itself, a party who—while doing nothing to darken the sun—refuse to have any part in clarifying the atmosphere.

Within the last few weeks the leading elder in a certain congregation said to me: "I have nothing to do with politics. Christ never instructed his followers either by precept or example, to have anything to do with such matters." He contended that according to divine prediction the world would grow worse and worse; that men would go on deceiving and being deceived until God's mercy would no longer be extended. Then, he maintained, will God pour out his wrath upon the earth taking vengeance on all who know not the works of righteousness. Therefore, he concluded, come out from among them and be ye separate, for all human governments shall pass away. Your vote will change nothing. I replied that this earth will also pass away, being melted with fervent heat, and that according to his logic we should quit plowing its surface and sowing its fields. When we think of the responsibility of possessing talents, and of the never ending waves of influence and of the duty of rendering unto Caesar the things that are Caesar's we are unable to comprehend an American citizen and Christian who repudiates the most effective agency for making his influence felt in reform measures, namely, the ballot.

Human governments, to be sure, will pass away and there will be a new heaven and a new earth. But what has this to do with the divine statements that "the earth is the Lord's and the full-

ness thereof," and "the powers that be are ordained of God?" The patriarchal and Mosaic dispensations have long since passed away; but who denies that God works in and through them for the accomplishment of His purpose?

Protestant Christendom must be made to see that its very life depends on its attitude toward civic righteousness. The church has too long remained neutral in moral conflicts on the false grounds that to take sides would be to divide its prestige and support. The time has come when the church can't afford not to be in every moral conflict. From the days of the prophets of Israel to the days of the Messiah; from the time when Elijah poured a burning message into the ears of wicked rulers to the crying out of John in the Wilderness, and from that day to this, holy men of God have made thrones totter and kings tremble because they dared to "cry aloud and spare not." Not to be foremost in civic reform is to set aside our godly heritage, trample under foot the example of Christ and throw away our opportunity of blessing the world.

The fact that civic righteousness is now appearing in bold outlines above the horizon of the political world should inspire us with new hope and unflagging energy for winning the final victory. From one end of our land to the other the political heavens are lurid with signs of coming day. Political graft and corruption are everywhere being uprooted and righteousness and truth are being planted instead. From every section of our grand domain rises the sentiment that finds expression in the words of Longfellow, and swells into a universal chorus:

"Out from the shadow of night  
The world moves into light;  
It is daybreak everywhere."

Fairfield, Ill.

(From an address delivered at Albion, Ill.)

R. B. Neal of Grayson, Ky., is the Anti-Mormon Apostle of the Disciples. His "Sword of Laban" leaflets are a splendid ammunition in the war on the Mormons in Kentucky and other southern states.

## EVANGELISTS AND PASTORS.

By "Ian Maclaren."

I should like with much diffidence, as a sympathetic observer of revivals, to offer two suggestions to those who make their arrangements and have influence on their outer direction. One is that the complementary provinces of the regular minister and the special evangelist should be distinctly recognized. The minister is apt to look upon the evangelist very much as a physician properly trained and qualified looks upon an unlicensed practitioner. When he is in this state of mind the evangelist is simply to him a religious quack—an unfortunate intruder into his work—and it is natural in such circumstances he should grow impatient. Ought he not to remember that the peculiar gift of the evangelist is not usually given to the ordinary minister, and that it would be as impossible for many a successful pastor, who has maintained a large congregation in efficiency, to give evangelistic addresses as it has been for many distinguished evangelists to maintain regular congregations? There has always been this division of labor in the Christian church, and there has always been some danger of collision. The parish priests and the preaching friars were not on good terms before the Reformation, and one is not sure that their successors have been perfectly cordial since. When ministers look down on evangelists, it is an instance of petty professional pride; when evangelists gird at ministers, it is an act of gross ingratitude, for without the regular ministry the evangelist would neither have a congregation to hear him nor any one to harvest his results.

My other suggestion is that the order of evangelists, which can never be a large one, should be recognized and brought under wholesome control. It is a work not only of immense honor, but of heavy strain, and the evangelist should be carefully guarded. It is the wise habit of a Roman order, which conducts many missions, to recall the missionary, say, after three months' work, and to seclude him in his house for at least as long a period, if not more, in order to renew his mind and to restore his soul. While the minister has, as a rule, to study hard through the week and to prepare new sermons, an evangelist, if he pleases, can go on repeating the same addresses for ten years; and while a minister is sobered by the routine of unseen pastoral work, the evangelist lives in the eye of the public and amid the incense of admiration. It is, therefore, the more needful that he be compelled to read and think, that he be also withdrawn from public sight and live in quietness at certain seasons. It might be a good thing for a minister that he be sent at times to work with an evangelist, so that he be shaken out of his mechanical ways and brought more into the open. Would it not be a good thing for an evangelist to work sometimes under a minister, that he may learn the diligence and patience, the humility and self-abnegation of a pastoral office?—The Christian World.

Lots of time for lots of things,  
Though it's said that time has wings.  
There is always time to find  
Ways of being sweet and kind;  
There is always time to share  
Smiles and goodness everywhere.

—Selected.

## CHRISTIAN PIONEERS AND THEIR WORK.

Stories of the Pioneers.

There were many interesting incidents in the history of the pioneer preachers whose characters have been briefly sketched, that could not be named in the brief space allotted to each one. A few of these will answer as specimens.

John Whittacre was a country surveyor as well as preacher. On one of his surveying trips near Canal Fulton, Ohio, he encountered a young man who was very sure he was an infidel. In Whittacre's presence he boldly declared: "I would not believe those old Bible stories eighteen hundred years old, nor anything for which I had not the evidence of my senses. Whittacre quickly replied: "Young man, I perceive you have no mind; you are a fool." The young man, somewhat nettled, said: "Sir, I claim to have as much mind as you or any other man." Whittacre asked: "Young man, did you ever see your mind? or hear it? or feel it? or taste it? or smell it?" "No, sir!" said the young man. "Then" said Whittacre, "by your own assertion you have no mind, you are a fool."

It is needless to say that the young man was more modest after that and less confident in his assertions.

Whittacre was one of the elders of the church at Minerva, Ohio. At a great meeting in the place Jasper J. Moss was one of the preachers. Moss at that time had a few whiskers on his chin, called a "goatee." In his rasping and sarcastic style he was bearing down with tremendous energy on the eldership of the congregation. All at once he snapped out: "One half of the elders of our congregations can't tell a sheep from a goat." In a shrill voice, Whittacre, who was sitting just in front of the speaker, said: "I can." "How would you tell?" asked Moss. "By the beard, sir," answered Whittacre. This apt reply "brought the house down" and for once in his life Moss was beaten, it was impossible for him to recover and the congregation was dismissed.

Walter Scott was often eccentric; but he had the ability to turn his eccentricity to good account. On one occasion when the whole country around was excited by the "new doctrine" he managed to slip into the assembly unobserved, and seating himself far back with his cloak well about his face, and his broad-brimmed hat well drawn down, he sat listening to the remarks of the assembling multitude. The room was quite dark for the tallow candle was the "light of those days." As he listened he heard one man ask: "What do you think of Scott?" Another said: "I never heard such a preacher; he is hard on the sects but he has the Bible on his tongue's end." Another said: "I never read such things in the Bible as he is telling us." Another asked: "Do you think the preacher is coming?" And another: "I wonder if he will not disappoint us to-night?" Scott listened until the room was packed, then rising to full position, laying back his cloak and removing his hat, he cried out in his magnificent voice: "And what went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out to see? A man clothed in soft raiment? But what went ye out to see? A prophet? Yea, I say unto you and more than a prophet."

Then with a sweep, and brilliancy, and point that astonished and instructed all, he discoursed on the ministry of John the Baptist; the preparation for Jesus and his mighty work; and "the notable day of the Lord" soon to come. It was a powerful rehearsal of the gospel upon his astonished auditors.

One day as he rode into Canfield, Ohio, the children were returning home from school. He attracted their attention and said: "Children, hold up your left hands." "Now," said he, "beginning with your thumb repeat what I say to you: Faith, Repentance, Baptism, Remission of Sins, Gift of the Holy Spirit—that takes up all your fingers." This was repeated several times in concert like a column of the multiplication table. The children were amused for they thought him a harmless, crazy man. The children told their fathers and mothers and a great crowd came to hear him preach at the school house at night. It was the beginning of a successful meeting.

William Hayden was Scott's Timothy. Sometimes Hayden's introduction was so long as to throw his sermon out of proportion and symmetry. Scott's criticism was: "Willy did you ever know a fish to be all head?" Again when the sermon was nearly all exhortation, Scott would say: "Willy, did you ever see a fish all tail?" In this way he taught good lessons, and advertised his mission.

F. M. Green.

Kent, Ohio.

## A PRAYER FOR UNITY

Eternal Ruler of the ceaseless round  
Of circling planets singing on their way;  
Guide of the nations from the night profound  
Into the glory of the perfect day;  
Rule in our hearts that we may ever be  
Guided, and strengthened, and upheld by Thee.

We are of Thee, the children of Thy love,  
The brothers of Thy well-beloved Son;  
Descend, O Holy Spirit! like a dove,  
Into our hearts, that we may be as one,—  
As one with Thee, to whom we ever tend;  
As one with Him, our Brother, and our Friend.

We would be one in hatred of all wrong,  
One in our love of all things sweet and fair,  
One with the joy that breaketh into song,  
One with the grief that trembles into prayer,  
One in the power that makes Thy children free,  
To follow Truth, and thus to follow Thee.

Oh! clothe us with Thy heavenly armor,  
Lord,—  
Thy trusty shield, Thy sword of love divine,  
Our inspiration be Thy constant word;  
We ask no victories that are not Thine.  
Give or withhold, let pain or pleasure be,  
Enough to know that we are serving thee.

—John White Chadwick.

God gives us the vision of our yesterday that we may turn and enter the gateway of our tomorrow with less haughtiness of spirit.



### INTERDENOMINATIONAL MISSIONARY INSTITUTE IN CHICAGO.

The Chicago Young People's Missionary Institute is the outgrowth of the Missionary Conference held at Lake Geneva last June. The inspiration of those memorable ten days brought new power into scores of lives and opened avenues of service that will carry blessing to many needy places in distant lands.

The Chicago delegates assembled at Lake Geneva planned the Chicago Institute in order that the great company of workers who are or should be engaged in missionary activity in Chicago might feel the inspiration of a conference similar to that which they enjoyed and might carry back to their churches a knowledge of methods and an equipment for service that should rejuvenate this department of Christian activity.

The Institute was held October 23-25, in the First Methodist Church. The program began at 6:30 o'clock Tuesday evening when mission study classes were organized under the direction of Morris W. Ehnes, secretary of the Young People's Missionary movement, and Carl A. Felt, assistant secretary of the Young People's Missionary Society of the M. E. Church.

The classes and conferences were for registered delegates who numbered over three hundred. At 8 o'clock each evening addresses were given in the auditorium which was open to the public Tuesday evening. Edmund D. Soper, who was the chief promoter of the institute, spoke on the purposes of the gathering. Robert C. Ward, of Camp Baroda, India, following, made an address on India.

Wednesday the sessions began at 9:30 a. m. Rev. J. Stuart Campbell of Evanston conducted the devotional exercises. Mr. Soper spoke on the Missionary Committee. Under the leadership of Dr. T. H. P. Sailer, educational secretary of the Presbyterian Board, study classes began their work. At noon a public address was delivered by Don. O. Shelton, secretary of the Congregational Board of Home Missions, on "Unparalleled Opportunity for Home Missions."

Wednesday afternoon was given to the interests of the class and conference meetings and the study of the missionary exhibits.

At 6:30 o'clock separate class meetings were held, which were followed at 8 o'clock by a public address on the subject of "Sunday School Work," by Dr. F. P. Haggard, secretary of the Baptist Missionary Union.

The addresses on Thursday morning were delivered by Mr. Soper and Mrs. Montgomery, who spoke on "The Chivalry of Missions."

Thursday afternoon Dr. Sailer made a speech on "Tie-up." Mr. C. H. Vickrey spoke on "Missionary Literature," and Mr. Soper delivered an address on "Prayer and Missions."

The conference closed Thursday night when Mr. Ehnes delivered a stirring address on "Africa," in which he related in a most interesting manner some of the victories being won in that field in the face of great difficulties.

The meeting was presided over by Dr. F. H. Sheets, D.D., of Chicago. Much credit for the success of the Institute is to be attributed to Mr. Soper and Rev. J. G. Vaughan. Dr. L. E. Lovejoy, of Saginaw, Mich., and Rev. Wm. H. Phelps, of Three Rivers, Mich., had part in the

successful work of leading the Mission Study Classes.

### FRISCO IN REIGN OF TERROR

Never were the inevitable fruits of license—and high license at that—so startlingly manifest as they are in San Francisco to-day, after sixty days' resumption of the legalized liquor traffic.

With crime showing an almost instantaneous leap of 750 per cent increase over the immediately preceding Prohibition era of sixty days, with drunkenness and disorder greater by 950 per cent, and the suicide rate 100 per cent larger than during the closed-saloon period, the Christian people of this city are beginning to realize that it was a terrible blunder to permit the re-opening of 2,000 dens of vice—at so much per—without at least a united protest and a battle to keep shut permanently the already outlawed liquor-shops.

Not even the wild hilarity of the old Frisco before the fire can compare with the revelry of vice and crime during the past thirty days.

To cap the climax the city administration is openly charged with being hand-in-glove with the now unrestrained "under-world" of the Pacific coast metropolis, and the mayor is in Europe, or elsewhere, on a vacation, while his city vainly fights organized thuggery and the wide-open gin mills.

A great meeting of the citizens, called to meet in the headquarters of the California Promotion Committee, overflowed all bounds, adjourned to the open air and adopted several sets of "resolutions," which at least graphically tell of the woful condition of things.

Only one participant and that a woman member of the audience, Mrs. Susan Theall, had the courage to suggest the saloon as a dominant factor in the "reign of terror."

"Why did crime commence and continue to increase since the saloons were opened?" she demanded of the big "curly boss" of Frisco, Ruef, who is as well the attorney for the local saloonkeepers. It was a stunner and Ruef replied weakly:

"I do not believe that all the evils attributed to the saloons really belong there. The ruins have attracted the criminals here."

"Why did they not come here before the saloons opened?" a man wanted to know. Ruef thought that they did.

But despite these facts the true cause is more and more forcing itself persistently upon the people's attention.

"Crimes of violence have been rife almost from the very day of opening the saloons," (July 5, 1906), declares the Chronicle in a leading editorial.

"If the saloons were to be closed again the violence would shortly stop" echoes the Fresno Republican.

"It may only be a coincidence that the beginning of highway robbery in this city immediately followed the opening of the saloons, but that the city was virtually free from such crimes up to July 5th, and has been cursed with them since cannot be denied," is the comment of the California Christian Advocate.

"It is time that something be done to govern this city and save it from the law-breaker and the criminal. The reign of lawlessness and crime, the corruption of political leaders and the low state of public opinion are matters which should appeal with tremendous power to the minds of all citizens who have an inter-

est in the welfare of this city. Not in the modern history of the world has there been such a state of affairs as the people of San Francisco are compelled to face, and ought to face, at this hour,"—thus reads a paragraph or two from a full page editorial in the San Francisco Bulletin.

### YOUNG WOMAN'S CHRISTIAN ASSOCIATION.

There have been in connection with the Young Women's Christian Association movement of this country two national organizations, the International Board of Women's and Young Women's Christian Associations, which has had a history of fifty years' work, and which represents in its memberships the associations in the largest of the cities; and also the American Committee, allied to the World's Young Women's Christian Association, whose headquarters have been in Chicago, and who have during the past twenty years accomplished a great deal of work in student centers as well as in certain cities.

In the spring of 1905 a committee was appointed to see if a union between these two organizations could not be perfected. This committee represented leading members of both organizations. They presented in October, 1905, a report stating that in their judgment the time had come for one national organization. Conventions of the two national bodies were held, one in Baltimore and one in Chicago, early in January, 1906. The votes of the convention showed that there was a unanimous desire for but one organization, and a committee was appointed consisting of seven representatives from both of the bodies, and Miss Grace H. Dodge of New York City, as standing outside of the two, was asked to serve as chairman of the committee. The committee has been at work for nine months, and a great deal has been accomplished.

As the work progressed the vision of the possibilities in a new national movement enlarged, until the thought of cementing in union The American Committee and the International Board has been overshadowed by the greater work of developing a great national organization, the constituent parts of which should be the individual associations all over the country. The Young Women's Christian Associations of the United States of America will be the name of this new organization, and its elected executive body will be called the National Board.

Associations that have been allied to either of the two national bodies can come into the new organization as charter members, and associations which wish to unite in the future will enter on the same basis of membership as that of the Young Men's Christian Association.

The committee has rooms at The Montclair, Lexington avenue and 49th street, and a large amount of work has been carried on there during the summer. Representatives of the committee have been traveling in different parts of the country, addressing associations, and explaining the new proposed body.

There is to be held a convention to ratify the action of the committee the first week in December, at the South church, corner of Madison avenue and 38th street, New York City. Delegates will come on from all over the country, and in connection with the convention there will be held State gatherings.



**AN OPTIMIST.**

"O aged man, pray if you know,  
Now answer me the truth!  
Which of the gifts that the gods bestow  
Is the gift of the greatest worth?"

"O aged man, I have far to fare  
By the divers paths of Earth;  
Which of the gifts that with me I bear  
Is the gift of the greatest worth?"

"Is it the might of the good right arm,  
Whereby I shall make my way  
Where dangers threaten and evils harm,  
Holding them still at bay?"

"Is it the strength wherewith I shall  
climb  
Where few before have trod—  
To the mountain-tops, the peaks sublime,  
That glow in the smile of the god?"

"Is it the never-failing will,  
Invincible in might,  
Which armed against oppression still  
Shall vanquish for the right?"

"Or is it the heart, thou aged man,—  
The heart, impassioned, strong,—  
Which shall be blest, as naught else can,  
In perfect love ere long?"

The old man smiled: the listening breeze  
Grew whist on the sun-lit slope;  
The old man sighed: "Ah, none of  
these!"

Youth's greatest gift is its hope."

—Florence Earle Coates

**THE GIVING OF INVITATIONS.**

Some one ought to write a pamphlet on The Gentle Art of Giving Invitations. We could suggest some emphatic "Don't's" which might be enlarged upon almost indefinitely with illustrations from everyday life; but we will be content with indicating certain salient offenses in a would-be hostess. First of all, never preface an invitation with the question, "Have you any engagement for next week Wednesday?" It isn't quite fair, for if your friend says he has not, you leave him no choice but to say, "Yes, thank you," to whatever you have to propose. For the same reason it never seems as courteous to give an invitation over the telephone where the answer must be returned hastily and without proper deliberation. The ideal invitation is a written one, as cordial and definite as possible, and, where a visit is in prospect, setting a time limit for the stay. An invitation to "come and spend a day or two any time this summer" is really no invitation. "Come and see us on your vacation" is still more perplexing as the recipient does not know whether he is wanted for a day or a month and, if he is wise, ends by concluding that it isn't really safe for him to go at all. This often is not a fair conclusion, but his hostess has only herself to blame. And if he accepts and stays three weeks too long it would punish her properly.

**SECRET OF TRUE JOY.**

Tauler of Strausburg, met a Christian beggar. "God give you a happy life, friend," he said, as he passed. "I thank God," said the beggar, "I am never unhappy."

"What do you mean?" said Tauler in amazement. "I mean that when it is fine I thank God, when it rains I thank God, when I have plenty I thank God,

when I am hungry I thank God, too; and since God's will is my will, whatever pleases him pleases me."

"Who are you, then?" asked Tauler. "I am a king," said the man in rags. "A king! Where is your kingdom?" "In my own heart," answered the beggar with a laugh.

This was good philosophy, scriptural theology, practical Christianity, and divinest wisdom. He is king over himself who makes God King over him.—Selected.

**CENTENNIAL CHURCH BUILDING.**

Herewith are shown pictures representing three new churches of the Disciples in the South, two of them similar in design. The new churches in Seymour,



New Christian Church in Seymour, Texas.

Texas and Griffin, Ga., are alike in architecture. These churches have a seating capacity of two hundred in the auditorium and an equal number in the Sunday school rooms. The material is of stone. They are modern in their appointments and finished throughout in a most attractive manner.

The third is the picture of the new Christian Church in Talladega, Ala.,



New Christian Church in Talladega, Ala.

which this enterprising congregation has secured for itself at a cost of \$4,000. The arrangement is modern and is designed to meet all the present day needs of the congregation.

G. W. Kramer, Arch.

No. 1 Madison Ave., New York city.

**Inventing for the Inventor.**

In a certain New York state factory given over to the manufacturing of electrical appliances, visitors are of daily occurrence and guides a necessity. A guide named Steve took such pride in the works that if surprise and enthusiasm did not always respond to his personally conducted tours he would promptly imagine various things, to awaken what he believed to be the proper emotions. One day, with an unusually undemonstrative man in tow—a man seemingly not even interested in the "features" shown him, while he paid close attention to details of apparent in-

significance—Steve began on the subject of the incandescent light.

"It was discovered purely by accident," said he. "Mr. Edison says himself that he would never have thought of the thing if he hadn't seen some lightning playing around a fork that had been left in an empty pickle bottle."

The visitor looked up rather oddly at this information, but still so quietly that Steve, to cap his climax, added: "And so was born that boon to all mankind, the incandescent light."

At that instant a passing employee caught sight of the visitor, and, coming up to him with hand outstretched, exclaimed: "If it isn't my old boss! How are you, Mr. Edison?"

Steve sat down on the first object handy, and, with his head in his hands, tried to recall what he had said, and think quickly of some way out. When he looked up, the "Wizard of Menlo Park" had departed, undoubtedly wiser than when he began his tour round the factory, but also undoubtedly considerate of Steve. And a fortnight later that gentleman received from West Orange a book on electrical science, "written down" to juvenile readers, and on the fly-leaf, beneath a sketch of a fork in an empty bottle, were written these words:

"And so was born that boon to all mankind, the incandescent light!"—November Lippincott's.

**THE INDIANAPOLIS CAMPAIGN.**

A record-breaking crowd for religious services in Indianapolis gathered in Tomlinson Hall last Sunday afternoon to hear Z. T. Sweeney of Columbus, Ind., address the union meeting of the fourteen congregations of the Christian church in the city, which are engaged in a simultaneous evangelistic campaign. Mr. Sweeney spoke on the subject, "The Peculiarity of the Disciples of Christ."

All of the numerous meetings held at the various churches over the city where the campaign is being conducted were attended by large crowds.

Several minutes before the time for the opening of the afternoon services Tomlinson Hall was crowded to its capacity, the floor, balcony and gallery being filled, and many standing in the rear of the hall. The doors were closed and several hundred turned away because of the lack of accommodations. The crowd that heard Mr. Sweeney is estimated at fully 3,500.

**Additions on Sunday.**

Central church, 27; Second church, 2; Third church, 55; Fourth church, 2; Bismarck Avenue, 6; Sixth church, 18; Seventh church, 2; Hillside Avenue church, 5; Morris Street church, 11; North Park church, 21; West Park church, 13; Irvington church, 2; total, 164.

Total additions during the first eight days 340.

**THIS WE KNOW.**

We may not know, indeed.

The whys, the wherefores of each life; But this we know—there's One who sees And watches us through joy or strife.

Each life its mission here fulfills,

And only he may know the end;

And loving him, we may be strong,

Tho' storm or sunshine he may send.

—Selected.

We belong to peace; we belong to love; we belong to all that is covered by the sacred name of God.

# WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

H. C. Littleton has resigned at Fairfield, Iowa, and will close his work January 1st. He leaves the church in good condition.

The church in Mt. Pleasant, Iowa, will soon begin a revival meeting under the leadership of L. A. Chapman.

Oliver McCully has found it necessary to close his work at Lancaster, Ohio, on account of his health. He will go to Colorado in the near future.

Beginning the third Sunday in January the Disciple forces in Iowa will marshal to a state-wide simultaneous campaign of evangelism. The simultaneous meetings will be held during January, February and March. Churches by the hundred will hold revival meetings. A number of strong men from adjacent states have been invited to assist in the campaign. In preparation for it and for Iowa Day, evangelistic institutes are being held throughout the State. One of these for the five southeastern counties has just closed at Batavia, Iowa. Many ministers who are already in meetings could not be present. Yet the splendid interest and number in attendance meant great advancement of the interest of the campaign.

The church at Millersburg, O., has secured E. H. Mansfield, recently from the Free Will Baptist church, as its pastor.

F. M. McHale, who is the pastor in Holsington, Kan., will hold a missionary meeting beginning November 12th for the congregation at Claflin, Kan. Bro. McHale recently read a paper on Church Federation before the ministers' meeting of his own city.

Beginning December 1st, O. H. Phillips will have charge of "The Christian Worker," the paper of the Disciples for western Pennsylvania.

F. H. Cappa of Louisville, Ky., is assisting L. G. Walker in a meeting at Centerburg, O.

Hugh T. Morrison and the Dixon Street church in Wellington, New Zealand, have succeeded in selling the church property at a good price and will secure a better location and immediately set about erecting a good church house. Bro. Morrison's permanent address is No. 8 McFarland street, Wellington, New Zealand. He reports that W. J. Hastie and family, late of Iowa, have located in that colony.

One month ago E. D. Long assumed the pastorate of the church in Atlanta, Ind. During the first month a large choir has been organized under the leadership of Mrs. Long. The church took an excellent offering for church extension and there have been four additions. The pastor and congregation are planning for a Sunday School Rally Day early in December and a church rally in January.

H. E. Oldaker of Salineville, O., began a meeting at Indian Run, O., Oct. 24th, assisting A. O. Henry, pastor.

Edw. A. Henry, of the Divinity School of the University of Chicago, has accepted a call to the pastorate of the church in Spring Creek, Ind. This is one of the strong country churches of the state, near Brookston.

W. M. Stuckey has ended a splendid meeting at Williamsburg, Kan., in which his success was gained under most discouraging conditions, because of other attractions in the town. His progressive

spirit was manifest in the introduction of our church papers into as many of the homes as possible.

The church in Festus, Mo., recently celebrated the first anniversary of the pastorate of Daniel Geo. Cole, which was also the third anniversary of his ordination to the ministry. Bro. Cole's morning sermon was a plea to young men for the devotion of their life to the ministry, his theme being "Knight of the Cross." Miss Evangeline Fulcher of St. Louis assisted in the special services as soloist.

Wm. Kraft of Cleveland is spending his vacation in Indiana holding a meeting.

O. L. Cook of Lexington, O., will assist S. M. Cook in a meeting at Weston, O., in January.

H. E. Van Horn began his labors as pastor of the East Side church in Des Moines October 1st. This is a most promising field and there have been accessions at every service since he began his ministry with this live congregation.

Evangelist H. A. Davis will begin a meeting in Charleston, Ill., November 9th.

James M. Crutcher, the successful minister in Chillicothe, Mo., is attracting large audiences by a series of Sunday evening addresses on "Modern Cults."

A. L. West has moved to Mt. Vernon, Ill., to take up the duties of his ministry with that church. The church and pastor begin their labors together with flattering prospects.

A. A. Honeywell has taken charge of the work at Marietta, O., and John Mullen has taken up the work with the McConnellsville church again.

E. E. Violett is assisting the Lorain, O., church in a meeting.

R. E. Alexander has succeeded W. Davies Pittman as minister of the Second Christian church in St. Louis.

Frank Waller Allen pastor in Odessa, Mo., has the assistance of his brother-in-law, E. J. Fenstermacher, in a successful revival meeting.

J. N. Crutcher the enterprising minister in Chillicothe, Mo., has moved into a new home.

An evangelistic campaign is on in four of the Kansas City churches. Small and St. John are the evangelists at Independence Blvd. Church; Mrs. Sarah McCoy Crank is holding the meeting at Budd Park; the pastor in Sheffield, E. V. Bond, is in a revival with home forces; and Bro. Gilliland of Illinois is co-operating with Bro. Kopp, the pastor, in a meeting at Ivanhoe Park Church.

Keuka College is a Free Baptist School in the grape region of new York state. Rev. John Chester Ball, D.D., is the president. There is a farm in connection with the college and a grape basket factory also which furnishes opportunity for self support to the students of the college. One-third of the three hundred students are thus earning their own way while taking their college course.

The week beginning November 11th is observed as the Annual Week of Prayer by the Young Men's Christian Association throughout the world. On each day of the week some prayer of the worldwide field of the young men's work is taken as a subject of prayer.

Last week there appeared in the columns of the Christian Century an excellent likeness of F. E. Mallory of Topeka,

Kans., which was doubtless recognized by all our Kansas workers as that of the man who has been for so long the successful President of the Kansas Christian Missionary Society. By some mistake the picture appeared in connection with the name of Bro. F. W. Emerson. Our apologies to both brethren.

L. O. Newcomer, of Indiana is the new pastor at Mt. Vernon, Ohio.

The corner stone for the building for the West Side Church, Warren, Ohio, was laid Oct. 21st.

Dr. J. B. Herbert, Monmouth, Ills., a song and anthem writer, theorist and teacher of International union, spent several days at Lincoln, Ills., with W. E. M. Hackleman, and assisted in the evangelistic meetings now in progress at the First Christian Church, with William J. Lockhart as Evangelist. Dr. Herbert and Mr. Hackleman are preparing a song book which will be ready Jan. 1, next.

W. A. Brundige recently held a meeting with the church at Coal Run, Ohio.

P. C. MacFarlane, the genial minister in Alameda, Cal., is gaining a large hearing for a series of sermons in story entitled "A Woman of Gadara."

Mrs. Elizabeth R. Stahl who had been a Disciple for half a century was buried recently at Claflin, Kan. F. M. McHale of Hoistington preaching the funeral sermon.

The Church of Christ in London of which Lesley W. Morgan is pastor has a very live young peoples institute, which has a reading circle and a mutual improvement section as departments of its organization; a foot ball club, social games during one evening of the week, drill and gymnasium classes and a Bible

## "JUST A LITTLE"

Grape-Nuts Worked Wonders For An Unfortunate Woman.

"At last I was obliged to sit all day at a sewing machine in a factory," said an English lady who was once well and happy, but whose circumstances changed so that she was compelled to earn her living.

"I soon suffered dreadfully with indigestion, some days thought I would die from acute pain in front of the waist line. I took about everything for indigestion without any permanent relief; tried starvation but suffered just as much whether I ate anything or not.

"Curiosity caused me to try a package of Grape-Nuts food for a change. Then I got a second package and began to use it regularly. What was my surprise—bowels became regular, no more headaches, piles troubled me less frequently and best of all the stomach trouble was gone entirely. I wanted Grape-Nuts for luncheon as well as breakfast—seemed as if my system craved what was good for it.

"Everyone in the family has taken to eating Grape-Nuts. They said I ate it with so much relish they thought it must be very good—and so it is.

"My little girl has gained five pounds since she started eating Grape-Nuts—in about three months. I think everyone, sick or well, should eat Grape-Nuts at least twice every day." Name given by Postum Co., Battle Creek, Mich.

"There's a reason." Read the famous book, "The Road to Wellville," in pkgs.

class are also features of the young people's work. At present under the auspices of the institute, a series of eight popular lectures is being given in the church.

Next Sunday evening J. P. Lichtenberger of New York city will speak at the Madison Ave. Baptist Church for Dr. Kerr Boyce Tupper on the "Contribution of the Disciples to Religious Progress." Dr. Tupper will occupy the pulpit of the Lenox Ave. Union Church.

C. W. Kendrick has left the Hagerstown, Md., Church to begin his work in Georgetown, Ky. On Monday evening, Oct. 29th a farewell reception was given him and his wife by the members of the Hagerstown church. He is succeeded in the Maryland pulpit by Geo. B. Townsend of Troy, N. Y.

The September number of the Japan Harbinger, the organ of our missionary work in that kingdom, is devoted to the interests of the mission in Osaka, a city of 1,000,000 people in which we have a small faithful band as a shining light.

Samuel Gregg, pastor in Jefferson, Iowa, is assisting in a meeting with the church at Cozad, Neb., which is drawing splendid audiences and bringing good results.

Under the auspices of the Berean Club of his church in Hoquiam, Washington, John J. Handsaker is preaching a series of sermons with the following subjects: "What a Jewish Business Man thought of the Christ" (Matthew), "The Pictorial Gospel" (Mark), "The Christ as seen by a Physician" (Luke), "The Gospel for an age of Doubt" (John).

Emile I. Patterson of Mackinaw, Ill., is publishing the Christian Church Calendar which has several very useful and unique features helpful in the matter of church work and life. The meeting topics of the various church organizations are given and attention is carried to all the enterprises of church activities. He expects to publish editions for several states, the requisite for this being orders for 500 or more calendars for each state. Write him as Mackinaw, Ill., as this is an enterprise which merits the interest of the brotherhood.

J. O. Shelburne will close his work with the Central Church, Toledo, Ohio, about the first of the year and enter the evangelistic field.

Two of the most popular songs sung at the Buffalo convention by the Netz Sisters, were "Were you there when they crucified my Lord?" and "That Beautiful Land," both of which were arranged by W. E. M. Hackleman. The first is in "Concert Quartettes," and the second in "Sacred Quartettes," published by Hackleman Music Co., Indianapolis, Ind.

A. F. Reiter has closed his pastorate in Baltimore, Md., and returned to Ohio.

### CHICAGO CHURCHES.

There were four additions recently at Evanston where W. D. Ward is pastor.

A Ladies' Aid Society and Christian Endeavor Society are new features in the work of the West End Church for which Sumner T. Martin is preaching.

There were six baptisms last Sunday in the Austin Church whose pastor is G. A. Campbell. Four of these were grown men. There have been four other additions recently.

There was one addition October 28th to the membership of the Douglas Park Church under the leadership of F. C. Al-

dinger. This congregation is planning for a new building.

There was one addition last Sunday at the First church.

Since the last report Metropolitan Church has received two accessions to its membership. A. T. Campbell is the minister.

The regular meeting of the Chicago Ministers' Association was held in the Grand Pacific Hotel with a good audience of ministers and visitors. The meeting was addressed by H. H. Moninger of Cincinnati who is spending a month in Chicago, delivering addresses for the Cook County Sunday School Association. The address was an excellent presentation of the value and efficiency of interdenominational Sunday School work and organization.

On November 12 the noon-day meeting of men in the Y. M. C. A. auditorium will be addressed by James Mullenback, the superintendent of the Municipal Lodging House in Chicago. He will speak on the work of the lodging house. The meeting is open to all men.

### MISSIONARY.

The Foreign Christian Missionary Society has just received an annuity gift of \$1,500 from a friend in Indiana.

A large number of Foreign Mission Study Classes are being organized through the work of the Foreign society. The mark is set for 500 of these classes. The study book used is "The Christian Conquest of India," a splendid volume by Bishop James M. Thoburn, for forty years a missionary in India.

The Foreign society begins its campaign of missionary rallies November 19th. It is planned to spend over three months in these rallies, covering the greater part of the brotherhood. President A. McLean, Secretary Stephen J. Corey, Dr. E. I. Osgood of China, and David Bloch of India, besides several of our leading preachers, will participate in these tours. The value of these educational campaigns cannot be estimated.

The Board of Church Extension has recently received two gifts on the annuity plan, one amounting to \$600, from a friend in Ohio, and the other amounting to \$100 from a sister in Illinois. The annuity plan is a great feature in our Church Extension work, and it is constantly growing in favor with our people everywhere. Those contemplating giving money to this fund on this plan should remit to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

The American Christian Missionary Society has just received another annuity of \$1,500 from Mrs. Malvina Hall of Franklin, Indiana. Sister Hall is the one hundred and thirty-seventh person to receive an annuity bond from this society. All those who have given money on this plan have been highly pleased with it. They are all our enthusiastic friends, and are constantly advertising this feature of our work. Write to us for particulars.

The American Christian Missionary Society,

Y. M. C. A. Bldg., Cincinnati, Ohio.

I see no way to go along smoothly in the world without an habitual large-mindedness.

### CHEER UP.

Tourist: "Why do you call that boy of yours Flying Machine?"

Farmer: "Because he's very interesting and promising, but he won't work."

\* \* \*

"Oh, my friends!" exclaimed the orator, "It makes me sad when I look around and miss the old familiar faces I used to shake hands with."

### A Foxy Tenant.

At one time there lived in Worcester, Massachusetts, an old negro who had a tremendous influence religious and political in the settlement where he lived. He occupied a little house owned by a prominent banker, but had successfully evaded the payment of rent for many years. No trouble came, however, until the banker was nominated to run for a political office. The next day the old negro came hobbling into his office.

"Well, Sam," said the banker, "I suppose you've come in to pay me some rent."

"Oh, no, boss," replied the old man. "I've just come in to say I's glad yo is nominated, and will tell de res' of dese no 'count niggers to vote fo' you, and to mention to yo at de same time dat de roof of my house is a leakin', an' if it 'tain't fixed I'll have to move out direct-ly."—November Lippincott's.

Father—"Now, see here! If you marry that young pauper, how on earth are you going to live?"

Sweet Girl—"O we have figured that all out! You remember that old hen my aunt gave me?"

"Yes."

"Well, I have been reading a poultry circular, and I find that a good hen will raise twenty chicks in a season. Well, the next season that will be twenty hens; and as each will raise twenty more chicks, that will be 420. The next year the number will be 8,400, the following year 168,000, and the next 3,360,000! Just think, at only fifty cents apiece we will have \$1,080,000. Then, you dear old papa, we'll lend you some money to pay off the mortgage on this house!"—New York Weekly.

### A Great Man Worsted.

In an interesting case where Rufus Choate and Daniel Webster were both retained by a Boston shipping house, says the Baptist commonwealth, Mr. Choate examined the witnesses. He had before him in the witness box one of the ship-owners, whom he wished to confuse, and consequently he began by asking a long and complex question:

George Francis Train, who tells the story, says this question wound all round the case and straggled through every street in Boston.

"You say," asserted Choate, "that you did so and so, that you went to such and such a place; after this you did so and so, and then thus and so."

But the man was an Irishman of perfect nerve and an unshaken coolness. Mr. Choate went on coiling up his question and tying knots in it; and when he had quite finished, the witness merely looked at him, and said, calmly:

"Mr. Choate, will yez be afther repeating that again?"

The bench and the spectators roared. Mr. Choate was worsted. Yet he won his case.





# AT THE CHURCH.



## SUNDAY SCHOOL LESSON

International Series

JAMES N. CRUTCHER

JESUS BEFORE CAIAPHAS.

Lesson for Sunday, Nov. 18: Matt. 26:57-68.

With but seven verses our lesson is separated from that of last Sunday, and in historical connection immediately follows the lesson in which the unspeakable griefs of Gethsemane are given. Jesus had been betrayed, and the thrilling incidents of his arrest followed in quick succession. He was taken to the house of Annas (see John 18:13) and was there referred to Caiaphas. Peter and John followed (see John 18:15) and before Caiaphas the preliminary trial was held. The Sanhedrin was hastily called by the conspirators, and the chief priests, scribes and elders, seventy-one in all, soon gathered most willingly to pass judgment on one who had called them whited sepulchers, hypocrites, and vipers. These men had the power to try capital offenses, but could not pass the sentence of death.

The jury in this case was packed and prejudiced. It is almost an impossibility to make any progress against prejudice. Born of ignorance, it is the hardest thing in the world to overcome. It renders a man's virtue his habit. It is a deplorable weakness. And these men of the Sanhedrin were men of the bitterest prejudices. Jesus had told them of their follies, and therein had aroused their enmity. He could never expect justice at the hands of such a company, yet he must submit to their decrees. It is quite probable that those who were more favorable to the Nazarene were not called.

It was necessary to have at least two witnesses to testify against an accused man, hence they "sought witnesses against Jesus that they might put him to death." After a time, two witnesses were found who testified against the Master, calling attention to his saying concerning the rebuilding of the temple. In silence Jesus heard the words of witnesses and priests, and finally, being duly sworn, declared that he was the Son of God. Here was the blasphemy for which they had been looking, and to express his feigned race, the high priest "rent his clothes" and shouted, "This is blasphemy, what need have we of other witnesses?"

The decree of death was issued, and not satisfied with this the priests and scribes began to buffet him, indulging in elegant cruelties at the expense of the condemned man. The whole horrible scene is but the story of prejudice and hatred when they possess power. There are people to-day just as bitter, just as hateful, just as narrow as these priests of the Sanhedrin. I have known them and so have you. On a very narrow margin of testimony, they jump at a conclusion gladly, and hug it to their hearts in ecstasy. They condemn when in possession of perverted or prejudiced testimony.

And what is there of profit for us in

this lesson? We see Jesus deserted by his friends, in the hands of a jury, condemned by perjured testimony, judged by a self-confessed high priest, silent and perfectly composed in the presence of a mob, his own presence his vindication. Victory is not always on the side of the right. Truth is sometimes crushed to earth. Wrong sometimes sits enthroned. Wickedness often wields the scepter. Falsehood frequently rules the day. Right will occasionally suffer defeat. It must not discourage us if we lose a fight. We must not "follow afar off" if we see defeat staring us in the face.

"For right is right as God is God,  
And right the day will win,  
To hesitate would be disloyalty,  
To falter would be sin."

## 56 PRAYER MEETING

By SILAS JONES

DOES GOD CARE?

Topic, Nov. 21. Ex. 2:23-25; 1 Pet. 5:7.

This is not an academic question. It does not come from the careless and irresponsible. It arises in hearts that know the bitterness of defeat and that have felt the anguish inflicted by the world's cruelty. Do we love and hope only to be disappointed? Are all the strivings of men to end in dust? Are we the playthings of the universe, to be cast aside without regard to our hopes and ambitions? If we are, we cannot blame the man who curses the universe for bringing him into existence.

The misery which is brought to our attention forces out the question concerning the interest God has in the creatures of earth. Did God care for the wretched slaves of Egypt who perished before Moses arose to deliver his race from

bondage? Did God care for the thousands whose lives were put into the great pyramids? And what shall we say about the prisoners whom the great conquerors of the world have tortured for the sin of desiring independence? In Africa Livingstone found the slaves subjected to treatment that American law and custom forbid a man to give to his ox. The slaves were beaten, killed, left to die of wounds and hunger, or to be torn to pieces by wild beasts. They had no rights which the slave-trader respected. Reports from the Congo region indicate that the natives are subjected to cruelties that make life a burden to them. Nor is it necessary to go to history or to Africa to hear the groans of the wretched. The habitations of misery are found in every part of this land. There are scenes in every city that seem to give the lie to belief in the goodness of God and His care over men.

The problem of sin adds to the perplexity of the believer in God's provision for every human need. The strength of youth is being wasted on hideous vices. Greed deprives children of the right to grow up healthy in body and mind. Talents that ought to be employed to remove burdens from tired shoulders are devoted to the business of making the burdens heavier. Lust receives its daily offerings of innocent lives. Appetite destroys its millions. Men of wealth, instead of holding their wealth as a sacred trust to be used in the service of God, consider that their freedom from the limitations carries with it freedom from the requirements of the moral law.

If we give ourselves wholly to the contemplation of the sin and suffering of the world our faith in God will disappear. We must look elsewhere for evidences of

## How to Conduct a Sunday School

MARION LAWRENCE

Suggestions and Plans for the Conduct of Sunday Schools in all Departments—Filled with Details, Specific and Practical—Valuable Information.

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This book might be termed an encyclopedia of Sunday School wisdom, written by the most experienced writer in the field. The author is secretary of the International Sunday School Committee, has visited schools in every part of the world and compared ideas with more workers than any other person in the land. Consequently there is a broadness of vision and treatment that makes it as useful to one school as another.

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God's working. Against the dark background of evil stand the heroes of faith, the saints through whom God has wrought. To know one of these is to be assured that God is with us. The horror with which we view the wickedness of men, the monstrous crimes of Nero and the French nobles, testifies to the presence in the world of some who lived for the increase of love and good will. In these men God may be found. If they care for the poor and neglected, God cares for them. If they try to save the world from sin, God is working to the same end. In Genesis we are told that man was made in the image of God. We do not doubt this when we know some of the genuine servants of God. Especially is assurance strong when we look into the face of Jesus Christ. Then we know how it is possible for us to see so much sin in the world. He has given us a standard so high that nothing human appears as perfect. The very success of Christianity has created difficulties for the thinker. Deeds that might pass without condemnation become hateful in the light of Christ. When the heart is weary with its own sin and the sins of others, let us turn to him who made it possible for us to know sin as we know it and let us find rest in the conviction he gives us that God does care.

## CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

### HOW THE BIBLE CONDEMNS INTemperance—A REVIEW OF ALL TEMPERANCE PASSAGES:

Topic, Nov. 18th. Hab. 2:5-15.

I want to call your attention to the fact that right in the midst of the awful picture of the ruin of wine and strong drink, given us by the old prophets, is the glorious promise: "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." We forget this sometimes in worrying over the discouraging outlook for prevailing temperance and righteousness in the world. So let us cheer our hearts with the thought that victory is coming by and by. Christ shall reign. His kingdom shall come in its power and overthrow the kingdom of Satan, entrenched behind and in the saloon. We need to know what the Bible does say about intemperance. The following list of references is taken from "The Bible Marksman," a manual of Bible-marking, published by the United Society of Christian Endeavor, with some suggestions to the leader:

Temperance and Power.—Hos. 4:11; 1 Cor. 9:25-27; 1 Pet. 1:13.

Temperance and Honor.—Prov. 31:4, 5; 1 Tim. 3:2, 3, 8; Tit. 2:2-4, 6.

Temperance and Wisdom.—Prov. 20:1; Isa. 28:7; Dan. 1:3-21; Amos. 6:6.

Temperance and the Future.—Matt. 24:48-51; Luke 21:34; 1 Cor. 6:10; Gal. 5:21; 1 Thess. 5:6; 1 Pet. 4:7.

The Way to Temperance.—Rom. 13:13; Eph. 5:18; 1 Thess. 5:7, 8; Tit. 2:12; 1 Pet. 5:8; 2 Pet. 1:6.

Examples of Drunkenness.—Gen. 9:21; 1 Sam. 25:36; 1 Kings 16:9; 20:16; Esth. 1:10, 11; Dan. 5:1-6; Mark 6:22.

The Punishment of Drunkenness.—Deut. 21:20, 21; Prov. 21:17; 23:20, 21, 29-35; Isa. 5:11, 12, 22; 28:1, 3; Nah. 1:10; Hab. 2:15; 1 Cor. 5:11.

Perhaps there is no better way to conduct this meeting, with its comprehensive subject, than to appoint different members of the society to recite the var-

ious passages of Scripture that bear most closely upon the matter of intemperance, asking them each to give a brief comment upon the passage quoted. If the society is a large one, half of the members (those of less experience) may be asked to recite the passages, while each reciter is paired off with some older member who will comment upon the verses he repeats. These comments, of course, should follow the recitations immediately.

An effective method would be for the leader to announce each subdivision, with a little introduction—make it very brief—calling out the references in order. At the close, let the pastor, in his five-minute talk, be asked to speak about the general attitude of the Bible on the subject of temperance, gathering together all that has been said. It cannot fail to be an impressive summing up.

The leader, in his opening words, may well speak of the two passages that are so often used by the advocates of alcohol as arguments on their side—the miracle at Cana, and Paul's famous exhortation to Timothy to "take a little wine for his stomach's sake." Show that it is not said that the wine that Christ made was intoxicating, or anything but the pure, unfermented fruit of the grape, perhaps with some wonderful qualities that would befit its miraculous origin. Paul's injunction was a medical prescription; and the light wine of those countries and that time is a very different thing from our fiery liquors. All the teachings of our Lord and of Paul must be taken together; and when they are so taken, there is no doubt on which side they stand. Then proceed to call the roll of passages, proving this point.

A capital feature of this meeting, if there is time, is a question-box, in which practical questions regarding temperance, handed in in writing beforehand by the members, will be answered by some skilled temperance worker, such as a member of the W. C. T. U.

## OCTOBER'S SPELL.

This autumn afternoon, so beautiful, so sweet, has laid upon me compelling fingers and I must put away the work that would cumber my hands. Mysterious influences close upon my spirit driving out the anxious cares which long have been its burden. October calls and I must, for a space, be free—be myself—that other self, hidden from every-day companions, the true self at last.

A soft haze broods over the earth, subduing the brightness of the sunshine, cast broad and generous over all the fair land. A coquettish breeze flits in and out, touching so tenderly the leaves in their brave colors of death, carrying them ever so gently down to their last resting place; whispering to and caressing late blossoms, so soon to be blighted and gone.

Fields of proud, yellow-clad broom weeds catch the gold from the sunbeams and scatter abroad their pungent odors; sunflower lanes stretch on and on to the edge of shady woodlands; clusters of flaming sumach stand outlined against groves of green, gleaming live oaks; seas of tall, blue sage-grass incessantly wave, as if inviting to rest—rest forever. A "bob-white" sits fearlessly on a post as I pass, whistling his cry in my very ear. And now, Margaret, I am "back home" in the old orchard. I feel that your spirit is with mine there in the glorious au-

tumn of our childhood—with me here and now in the autumn of life; and spite of all is not this also a golden autumn?

They tell me that many years have passed and that it was, oh, very long ago when you and I chased little partridges through the deep grass, across the orchard, up the hedge and down the lane, for hours and hours. No, we never never did catch them, and I often think that much of life is just chasing little partridges which we can never catch.

But, ah, 'tis they who dream and you and I, barefoot girls, are wandering on the wind-blown hills, running after cloud-shadows; hunting flowers in meadow and shady lane; building dams across tiny streams; playing "Indian" in the brush and amongst the great white creek banks—no consciousness have we of an existence apart from the sunshine, the flowers, the clouds and the lovely dome of heaven.

Again, we stand together in college halls, each heart blindly groping toward the great world and its wonderful activities; we climb the mountains and sit by the river, turning with reluctant feet at the call of the dear old bell. Hark! I hear it now as plain as then!

At this hour care and toil, home-sickness and heart-hunger have lost a part of their pain and sting—that "peace which passeth understanding" seems more near, more real. It cannot last, this precious hour, a beautiful past so closely linked to a more beautiful present. But may we not rejoice that neither hardships nor disappointments; neither suffering nor sorrow has been able to drive joy away; neither to kill the power of living, for a season, in the heart of nature, nor to destroy the ability of seeing the good in our fellow creatures and of feeling divine love in all His manifestations?

Josephine Scott McKinsey.

Weatherford, Tex.

## HARD TO SEE

Even When the Facts About Coffee Are Plain.

It is curious how people will refuse to believe what one can clearly see.

Tell the average man or woman that the slow but cumulative poisonous effect of caffeine—the alkaloid in tea and coffee—tends to weaken the heart, upset the nervous system and cause indigestion, and they may laugh at you if they don't know the facts.

Prove it by science or by practical demonstration in the recovery of coffee drinkers from the above conditions, and a large per cent of the human family will shrug their shoulders, take some drugs and—keep on drinking coffee or tea.

"Coffee never agreed with me nor with several members of our household," writes a lady. "It enervates, depresses and creates a feeling of languor and heaviness. It was only by leaving off coffee and using Postum that we discovered the cause and cure of these ills."

"The only reason, I am sure, why Postum is not used altogether to the exclusion of ordinary coffee is, many persons do not know and do not seem willing to learn the facts and how to prepare this nutritious beverage. There's only one way—according to directions—boil it fully 15 minutes. Then it is delicious." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."



"A PICNIC PARTY," BY LORRAINE POWERS, AGE 14.

From the St. Nicholas League

#### THE GOOD KING. AND THE LITTLE LAME CHICK WHO FOUND IN THE KING A GOOD FRIEND.

From the November St. Nicholas.

Once upon a time there was a king in Spain who had only one leg. He was a Good King and he had a big Animal Farm where he kept all the animals who had lost one or more of their legs.

In another part of Spain there was a Little Half Chick with only one eye, one wing and one leg. The other chickens with two eyes and two legs gobbled up the corn so fast that Little Half Chick was nearly starved.

One day a Donkey told Little Half Chick about the Good King and his Animal Farm. Little Half Chick at once started hoppity-hop for Mother Hen and said:

"Mother Hen, I am going to Madrid to see the Good King."

"All right," said Mother Hen, "good luck to you."

So Little Half Chick started off, hoppity-hop, hoppity-hop, along the road to Madrid to see the Good King. Soon she met a Two-legged Cat going along hippity-hip, hippity-hip on her leg and crutch. The Cat said:

"Hello, Little Half Chick, where are you going so fast?"

Little Half Chick said, "I am going to Madrid to see the Good King."

"May I go, too?" said the Two-legged Cat.

"Yes," said Little Half Chick, "fall in behind."

So the Cat fell in behind. Hoppity-hop, hoppity-hop went Little Half Chick. Hippity-hip, hippity-hip went the Two-legged Cat.

Soon they met a Three-Legged Dog going along humpity-hump, humpity-hump. The Dog said:

"Hello, Little Half Chick, where are you going so fast?"

Little Half Chick said: "I am going to Madrid to see the Good King."

"May I go too?" said the Three-legged Dog.

"Yes," said Little Half Chick, "fall in behind."

So the Dog fell in behind. Hoppity-hop, hoppity-hop went Little Half Chick. Hippity-hip, hippity-hip went the Two-legged Cat. Humpity-hump, humpity-hump went the Three-legged Dog.

Soon they met a One-legged Crow going along jumpity-jump, jumpity-jump. The Crow said:

"Hello, Little Half Chick, where are you going so fast?"

Little Half Chick said: "I am going to Madrid to see the Good King."

"May I go, too?" said the One-legged Crow.

"Yes," said Little Half Chick, "fall in behind."

So the Crow fell in behind. Hoppity-hop, hoppity-hop went Little Half Chick. Hippity-hip, hippity-hip went the Two-legged Cat. Humpity-hump, humpity-hump went the Three-legged Dog. Jumpity-jump, jumpity-jump went the One-legged Crow.

Soon they met a Snake with no legs at all. He had caught his tail in his teeth and was rolling along loopity-loop, loopity-loop. The Snake said:

"Hello, Little Half Chick, where are you going so fast?"

"I am going to Madrid to see the Good King," said Little Half Chick.

"May I go, too?" said the Snake.

"Yes," said Little Half Chick, "fall in behind."

So the Snake fell in behind. Hoppity-hop, hoppity-hop went Little Half Chick. Hippity-hip, hippity-hip went the Two-legged Cat. Humpity-hump, humpity-hump went the Three-Legged Dog. Jumpity-jump, jumpity-jump went the One-legged Crow. Loopity-loop, loopity-loop went the Snake with no legs at all.

Soon they came to Madrid and saw the Good King. With the King was his little daughter Margaret. They both laughed as all these funny animals came

up. The King said to Little Margaret: "Do you want to see us all go out to the Animal Farm?"

"Yes," said Little Margaret, "I will lead the way."

So she led the way along the street to the Animal Farm. Behind Margaret came the One-legged King. Next came the Little Half Chick, next the Two-Legged Cat, next the Three-legged Dog, next the One-legged Crow and last of all the Snake with no legs at all. So they all went out to the Animal Farm. And there they lived happily ever after.

#### THE INDIAN LEGEND OF THE TRAILING ARBUTUS.

1. The old man, Manito, in the Wigwam.

Many, many years ago, in a wigwam, on the south shore of Lake Superior, there lived an old man named Manito. The mighty winter was over all the land, wind raging everywhere, "searching in trees and bushes for little birds to chill, chasing evil spirits over hill and vale. Old man crouched—dying fire—went out in deep snow to find wood for dying fire. Searched vainly. Returned. Cried out to Mannabooshoo that he might not perish.

2. Young Maiden comes to the Wigwam.

Suddenly, gust of wind blows open the tent door. Beautiful young maiden stands there. Tall—hair, like raven plumage, reaching to floor; cheeks like wild roses. On head, a wreath of wild flowers. Dressed in sweet ferns and grasses; moccasins of white lilies on feet; in hands, willow buds. She breathes and the air becomes warmer.

3. The Two Talk Together.

Old man looks up at beautiful daughter. Says, "Who are you, my daughter, and whither do you come? Enter, sit here by the fire, there is little warmth but there is shelter from the blast. Tell



"THE BROOK." BY EUNICE L. HOWE, AGE 14. (GOLD BADGE.)

From the St. Nicholas League



me of your country and your victories, and I will tell you of my exploits." Maiden enters, sits by fire—air grows warmer—old man fills pipe, smokes in silence. After smoke has warmed tongue begins: "I am Manito the Mighty. When I blow my breath water stands still in all streams." Maiden answers: "When I blow my breath flowers spring up all over the plains." Old man says: "When I shake my locks snow covers all lands." Maiden says: "When I shake my curls rain falls from soft clouds." Old man says: "When I walk abroad the leaves fall from the trees, birds fly away, animals go into their holes." Maiden replies: "When I walk abroad the leaves come back to the trees, the animals come out to greet me, the birds and music are everywhere. A bluebird comes crying, 'Say-ee, say-ee; I am thirsty.' The river answers, 'Come, drink of me; I am free.' Bird flies away."

#### 4. Old Man Drowns—

Grows smaller, becomes a cluster of green leaves. Maiden bends low takes from her dress beautiful little pink and white flowers and tucks them under the leaves. She says gently, "I give you of my greatest virtues and breathe upon you with my sweetest breath. Henceforth all who

hour with a peanut which it cannot break, a tiny bell or a mirror just big enough to reflect its own head.

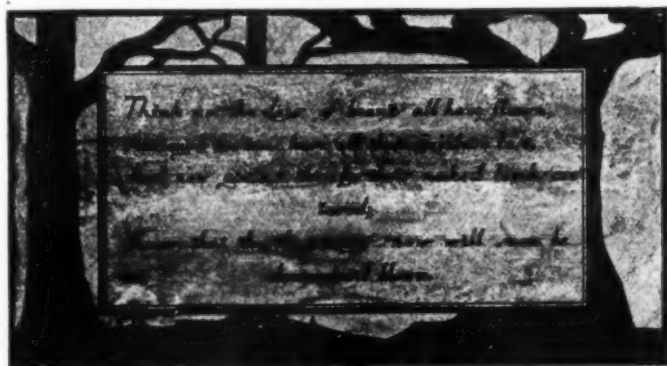
The bright bird learns to perform simple tricks as readily as a puppy or kitten, and if his education has been properly conducted enjoys his pretty "stunt" and takes as much pride in it as does his human audience. Of course, some birds, like some people, are slower to master an idea than others, but with patience and kindness any feathered pet will acquire a few tricks at least, and if there are several bird members of the household quite a little circus may be arranged.—From Mary Dawson's "How to Teach a Pet Bird Pretty Tricks" in November St. Nicholas.

#### THE LOVE OF GOD.

Like a cradle, rocking, rocking,  
Silent, peaceful, to and fro;  
Like a mother's sweet looks dropping

On the little face below,  
Hangs the green earth, swinging, turning,  
Jarless, noiseless, safe and slow;  
Falls the light of God's face bending  
Down and watching us below.

And as feeble babes that suffer,  
Toss, and cry, and will not rest,



"HEADING FOR NOVEMBER." BY EMILY W. BROWNE, AGE 17. (HONOR MEMBER.)

From the St. Nicholas League

would pick you must do so on bended knee." Then she goes away, over the hills and through the forest. Wherever she steps and nowhere else grows the trailing arbutus.—From "In The Child's World," by Emilie Poulson.

#### MOST BIRDS LOVE TOYS.

Most birds love toys. The playthings help to while away the time and prevent them from tearing their plumage. Parrots are especially devoted to playthings and can be trained to do simple tricks with the objects specially fancied. A soft-billed bird will amuse itself for an

Are the ones the tender mother  
Holds the closest, loves the best;  
So when we are weak and wretched,  
By our sins weighed down, distressed,  
Then it is that God's great patience  
Holds us closest, loves us best.

O great heart of God! whose loving  
Cannot hindered be, nor crossed,  
Will not weary, will not even  
In our death itself be lost;  
Love divine! of such great loving  
Only mothers know the cost—  
Cost of love, which all love passing,  
Gave a son to save the lost.

—Saxe Holm.

#### Board of Ministerial Relief of the Church of Christ

Aid in support of worthy, needy, disabled ministers of the Christian Church and their widows.

THIRD LORD'S DAY IN DECEMBER is the day set apart in all the churches for the offering to this work. If you make individual offerings send direct to the Board. Wills and Deeds should be made to "BOARD OF MINISTERIAL RELIEF OF THE CHURCH OF CHRIST, a corporation under the laws of the State of Indiana." Money received on the Annuity Plan.

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One of the most encouraging facts in connection with foreign mission work is that oft noted one that missionary parents have their work taken up and carried on with equal enthusiasm by their children. Nearly one-third of the missionaries of the American Board in India and Ceylon are the children and grandchildren of missionaries sent out by the board a generation or two ago. The work is taken up, not because it is easy or remunerative, but because the love for it and the realization of its importance has been born in the children's hearts by the parents' faithfulness and self-sacrifice.

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In the bitter waves of woe,  
Beaten and tossed about  
By the sullen winds that blow  
From the desolate shores of doubt.

When the anchors that faith had cast  
Are dragging in the gale,  
I am quietly holding fast  
To the things that cannot fail.

I know that right is right,  
That it is not good to lie,  
That love is better than spite,  
And a neighbor than a spy.

I know that passion needs  
The leash of sober mind;  
I know that generous deeds  
Some sure reward will find;

That the rulers must obey,  
That the givers shall increase;  
That Duty lights the way  
For the beautiful feet of Peace.

In the darkest night of the year,  
When the stars have all gone out,  
That courage is better than fear,  
That faith is truer than doubt.

And fierce though the fiends may fight,  
And long though the angels hide,  
I know that Truth and Right  
Have the universe on their side.

And that somewhere beyond the stars  
Is a love that is better than fate.  
When the night unlocks her bars,  
I shall see Him and I will wait.

—Washington Gladden.

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## FROM THE FIELD

### TELEGRAMS

Hamburg, Iowa, Oct. 30th.—W. L. Harris and J. E. Lintt, Evangelist, holding great meeting. Seventeen conversions first week. Great crowds. Deep interest continues.

Isaac Elder, Pastor.

Kansas City, Mo., Nov. 4th.—Meeting two weeks in continuance. One hundred and thirty-six accessions. Thirty to-day. Immense audiences. Small and St. John have captured us completely. A truly great meeting is on.

George Hamilton Combs.

Indianapolis, Ind., Nov. 5th.—Seven hundred and fifty-five conversions at Sullivan, Ill. Fifty-seven here yesterday with Third Church. Bro. Newman, pastor. Armory one hundred by one hundred and twenty feet, yet overflow service filled church also. One hundred and twenty in eight days. Smith and Kendall singers. Four thousand, four hundred and sixteen added so far this year.

Charles Reigh Scoville.

Cincinnati, O., Nov. 5th.—Brother Wharton, of India, dead. Cancer of stomach. Cablegram just received.

S. J. Corey.

### CALIFORNIA

San Francisco.—The work of the West Side church is making good progress with excellent conditions in all departments. Audiences are good and there are additions at almost every service. There were three additions October 28th. Robert Lord Cave is the energetic minister of this church.

### ILLINOIS

Eureka.—Lewis P. Fisher, a student of Eureka College, is preaching for the Texas church. There were two additions to that congregation the last Sunday in October.

### IOWA

Packwood.—The recent meeting held by this church resulted in 25 accessions to the membership of the church. C. C. Davis is the loyal pastor.

Brighton.—There were four additions to this congregation recently by letter and statement. Pastor and people are heartily co-operating in progressive plans for the winter's work.

### KANSAS

Fredonia.—Since the last report there have been four additions to the membership of this church of which H. M. Johnstone is pastor. All departments are excellently organized.

### JAPAN

Tokyo.—There were five recent baptisms in the Yotsuya mission, of which W. D. Cunningham has charge. These people were a school teacher, a trained nurse, a minister's daughter, a college student and the wife of a business man. So the work is prospering in every way.

### MISSOURI

Nevada.—There have been 15 additions in three recent Sundays to the membership of this great church. Six of them were by confession. W. W. Burks, the pastor, and the church begin immediately a great revival meeting with excellent prospects.

Mountain Grove.—E. Y. Yocum has returned from holding a meeting in Illinois. On his way home a short meeting was held by him at Bynumville, Mo., his boyhood home. There were 14 additions, six of them by confession. Beginning November 23rd he will assist Bro. Hooton in a meeting at Marshfield, Mo.

### THE INDIANA STATE-WIDE CAMPAIGN.

Brethren: The elections will be over Nov. 6, and the state wide simultaneous campaign will settle down to business. Don't fail to report daily, by postal card, progress of meetings, so that the whole state may have the benefit of the press reports.

T. J. Legg.

Indianapolis, Ind., Nov. 4, 1906.

### VIEWS FROM OHIO'S SUMMIT.

A. F. Stahl of Akron goes to New Alexander, Ohio, for a meeting this month.

A. A. Dook, who recently resigned at Kent to enter the evangelistic field is in a splendid meeting at Mogadore.

J. W. Kerns of Massillon is in a meeting with E. D. Salkeld at Homestead, Pa.

W. L. Denslow of Cuyahoga Falls has been in a meeting at Brilliant, Ohio, but was called home on account of sickness in his family.

An all week rally will begin at the Fourth Church, Akron, Nov. 11th. Darsie, Denslow, Durfee, Stahl and Bird will each speak one evening.

Pres. C. C. Rowlinson of Hiram College spoke at the Wabash Avenue Church, Akron, in the morning, at the Y. M. C. A. in the afternoon and at the Fourth Church in the evening of last Sunday.

Mt. Victory and Big Springs, Ohio, 6 miles apart will co-operate and call a pastor; \$700 and a free manse; write J. W. Ansley, Mt. Victory, Ohio.

"Echo."

### KENTUCKY MISSION WORK AND WORKERS.

The Beattyville work is reported by the minister, J. Stuart Mill, as progressing satisfactorily. He expects the congregation to give more for support of local work than ever before.

Four additions at Latonia. H. C. Runyon and P. H. Duncan are to make yoke fellows in a meeting began first Sunday in November. The house and lot adjoining the church lot, deeded by Mrs. Whipps on the annuity plan to the congregation. She gave the lot on which the house of worship stands. The property

just given is worth \$1,600. This means more room on which to enlarge or build house of worship and a parsonage.

That indomitable veteran evangelist of eastern Kentucky, D. G. Combs, had the best month of the year; 58 baptisms and 117 added altogether. A house assured in Bath county, at Kendall Springs; \$397.25 raised for this purpose. At time of report he was in a meeting in Rockcastle county; he says the most neglected county in the state. However, there are others.

G. W. Adkins added two and is planning to enlist all the churches with which

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he is in touch for State Mission support during November.

W. H. Cord reports one Sunday at Cannel City. Three officers were ordained. H. W. Elliott was expected to be with him to assist in this service; but the sickness and death of his wife's father, Prof. B. F. Turner, prevented.

Erlanger had the services of W. J. Cocke in a meeting. There were five baptisms during the meeting and six added otherwise. One baptism since the meeting. It is probable that L. B. Haskins will leave there and this is a matter for profound regret.

W. J. Cocke reports 28 days in the field at Erlanger and Kirksville. Thirty added during the month; \$98,000 raised in cash and pledges at Erlanger. He is to help at South Louisville in a meeting beginning first Sunday in November. Arrangements are not made for filling his time with meetings after January first. He can be had for some meetings then.

J. W. Masters says that the house at Harlan is progressing well. He has been for some days in a meeting on the Bell and Harlan line. He has baptized 24 in a community where we have never been heard until now. A number of heads of families added, and is assured of an organization and the building of a house of worship. This will be our first house in the county outside of Pineville and Middleborough.

Walter E. Mill has begun the work at Bromley and says that matters are moving on very well—with prospect of growth.

Earl B. Barr has undertaken the Worthville work since the volunteer meeting of J. F. Mahoney. Prospects are favorable for rebuilding the work that had lost

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much ground on account of lack of faithful united work.

H. L. Atkinson has begun work with the Hazel Green and West Liberty congregations and is to be the special missionary of the Winchester church. H. J. Derthick thinks he will do a fine work.

The work at Edmonson will be without the services of T. S. Buckingham after this month. He has resigned his field to enter that of temperance under the auspices of the Anti-Saloon League. A good man is in need for Burksville and contiguous field—paying about \$600.

Jellico, Tenn., is beginning to lift its head from the awful calamity caused by the explosion of a carload of dynamite. Our church building will have to be rebuilt, but the Sunday school room can be repaired at a cost of about \$50, so that it can be used until spring. Labor is so hard to get and prices so high that nothing further will be attempted until spring. The brethren there are heroic and entitled to the help of the brotherhood. Raymond G. Sherrer, the minister, will make an appeal to our people for help and it is worthy of our sympathy and dollars.

H. W. Elliott was prevented from being away two Sundays during October on account of the sickness and death of his father-in-law. Much work was done in the way of sending out letters and literature relative to the November offering. A very good per cent of our preachers and congregations have replied. About 25 per cent have already replied and as about 50 per cent of those on the apportionment list give this is a very fair response at the present date. Many that have not replied can be as safely relied on to co-operate as those that have agreed in written statement to do so.

The amount collected for October was \$187.35—a gain of \$148.90 over last October.

We urge all our churches and preachers to give all possible diligence to the matter of prime importance for November, namely, taking the offering for Kentucky missions.

A goodly number of congregations took offering just before convention. If it is possible take it now and do not wait until next summer. Get it out of the way. Other interests will soon demand our attention. This is the time to take it and the time to do a thing is the best time at which to give it attention.

Let us have such a record this month for our State work as we have never made. Remit as early as possible. The treasury is empty.

H. W. Elliott, Sec. & Treas.  
Sulphur, Ky., Nov. 2, 1906.

### SOME SUGGESTIONS TO HOOSIERS.

For some years the four missionary societies as now organized in India (The C. W. B. M., the Y. P. S. C. E., the S. S. Ass'n., the I. C. M. S.), have held their annual convention at Bethany Park Assembly, with the exception of the I. C. M. S. which has since 1897 held only its semi-annual convention there, its annual convention being held with the churches. These four conventions have been separated one from the other, usually one being held each week, thus covering the entire period of the Assembly which is generally about four weeks. This plan has not been a success as all will witness, and this leads us to our first suggestion.

1. We think it would be far better for

these four societies to hold one great state convention lasting about eight days, exclusive of Lord's day, beginning with the second Wednesday of the Assembly period. This would give each society two days. However it would be best to interweave the different programs so that all the workers would be brought together even more than if one convention

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followed another. This plan is in vogue in other states and there is not the dissatisfaction by any one society over having the last days. The workers will thus learn to know and appreciate each other, and become interested in each other's special work. An interest and inspiration will be engendered that will be felt in every department of our state work. It will bring together at least 2,000 delegates, and thus demonstrate the wisdom of Bro. Carpenter and his colleagues in organizing Bethany Assembly and pur-

chasing the Assembly grounds and improving them until they are the best now owned by the Christian Church. In Nebraska the conventions meet in an eight day's Assembly at Bethany Encampment, and last year had over 2,500 delegates. In other states these conventions meet with the churches and the time is limited to about four days, but the programs are interwoven, thus making it one great united convention.

2. It has occurred to us that one of the best ways to unify our work and

worries, will be by taking up some common task aside from the specific duties of these different organizations. Each society has its special work, which is so distinctly its own, that the co-operation essential to the best interests of our state work is not fostered as it should be. For this new work which will be common to all, we suggest the strengthening of our educational interests as represented at Butler college, and in Bethany Assembly. We should and can have the best schools of the Brotherhood in Butler col-

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lege, if indeed we do not already have it. Let this be as it may, it has not received the support that is should, and that it deserves to-day. If the Brotherhood does not assist in the present plan for additional endowment, it will be to its everlasting disgrace. Why not make the building up of Butler college the common task of the Brotherhood. There can be but one answer, and these societies should be among the leaders in the matter. Local educational interests are the central and rallying cry in every state. Why not in Indiana? In Illinois, Eureka is always at the front, and you hear more about it than any other one thing. In Kentucky it would not be a state convention if K. U. was not spoken of repeatedly. This year they raised \$15,000 of a \$25,000 endowment fund for a chair of Bible School Pedagogy in K. U. In Nebraska the interests of Cotner lie at the very heart of every delegate. They meet under its very shadow and while receiving inspiration from it, they are continually pledging and giving it their hearty support. In Iowa, Drake is always in evidence, inspiring the convention, and receiving encouragement in return, often in substantial gifts of money. Why

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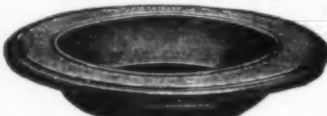
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4. We wish now to say a word in be-  
half of "Dear Old Bethany." Who can  
measure the good she has done? No  
one, and yet it can be made to occupy  
a still more important place. How can  
we repay those men of God who have,  
with great self-denial, given us this  
great inheritance? We answer, that we  
can partially do so, by showing a proper  
appreciation of their work, in that hereaf-  
ter it shall receive the hearty support  
of every Indiana Disciple. We suggest  
that it be endowed with a sufficient sum  
to enable it to conduct Summer Schools,  
and Bible Conferences similar to those  
held at Winona. Why not? We have the  
men, and all we need is the money.  
Money should be provided for the imme-  
diate improvement of the buildings and  
grounds, as well as erecting new build-  
ings, that will accommodate such schools.  
For natural advantages, Bethany Assem-  
bly is without much competition. Money  
and consecrated management can make  
it one of the best of its kind. We sug-  
gest that a beginning in these things be  
made next year. A Bible Conference  
can be held next year. We have one  
man on the Board of Directors, thoroughly  
capable of directing such an enterprise.  
He owes it to the Brotherhood to under-  
take and carry to completion this work,  
and the Brotherhood is in duty bound to  
give it their hearty support, and also en-  
dow Bethany so that such a conference  
may be perpetuated, and made to in-  
crease in usefulness to the cause in the  
future. These things should be of inter-  
est to Disciples everywhere, for it should  
not be an Indiana Institution alone, but  
a National one, as it has ever sought to  
be.

5. In 1899 the State Ministerial Asso-  
ciation while in convention assembled  
at Terre Haute, adopted a resolution  
written by the undersigned, which direct-  
ed that hereafter the meeting of the As-  
sociation held at Bethany Assembly in  
connection with the "School for Preach-  
ers," and this in practice at present. We  
would like to see the Missionary Society  
do likewise, and at its next convention re-  
solve to hold its annual convention at  
Bethany in lieu of its Semi-Annual con-  
vention now held there.

Finally, let us all work for a grand  
united state convention at Bethany Park  
next year with 3,000 delegates. Such a  
convention will electrify and unify our  
work in Indiana. The special work of  
the different societies will receive an in-

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addition to this medical treatment, I  
have resorted to the use of many reme-  
dies and have given them faithful trial,  
but all to no purpose.

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the tablets after each meal for one month  
and by that time my stomach was in a  
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W. E. M. Hackleman.

Sec. of Bethany Assembly.  
Indianapolis, Ind., Oct. 31st, 1906.

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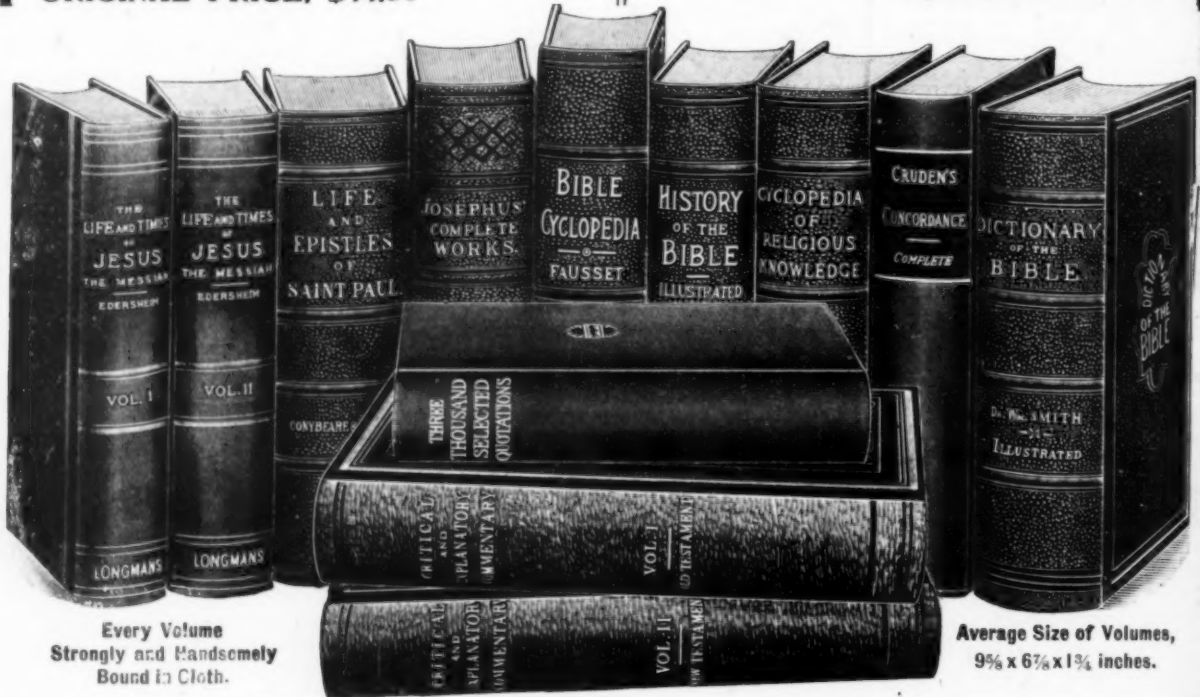
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